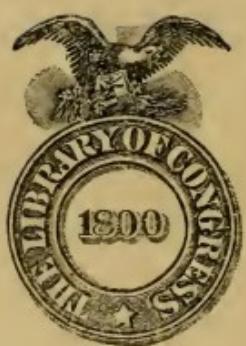


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EVIDENCES  
OF THE  
DIVINITY OF JESUS CHRIST;  
WITH  
**The Testimony**  
OF  
CHRISTIAN AND HEATHEN WRITERS,  
THAT HE WAS CALLED  
**GOD,**  
And Worshipped as God,  
IN THE  
FIRST THREE CENTURIES.

DESIGNED, CHIEFLY, FOR THE USE OF THOSE, WHO HAVE  
NOT AN OPPORTUNITY OF CONSULTING LARGER,  
OR MORE CRITICAL WORKS.

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"Consider what I say ; and the Lord give thee understanding in  
all things." ..... 2 Tim. ii. 7.

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BY FREDERICK DALCHO, M. D.

*Assistant Minister of St. Michael's Church, Charleston.*

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A. E. Miller, Printer, 120, Broad-street.

1820.

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*District of South-Carolina, to wit:*

BE IT REMEMBERED, that on the twenty-third day of August,  
Anno Domini, one thousand eight hundred and twenty, and in the  
forty-fifth year of the Independence of the United States of America,  
the Rev. Frederick Dalcho, M. D. of the said district, hath deposited  
in this office the title of a book, the right whereof he claims as  
author, in the words following, to wit:

"Evidences of the Divinity of Jesus Christ; with the Testimony of Christian and Heathen Writers, that he was called God, and worshipped as God, in the First Three Centuries. Designed, chiefly, for the use of those, who have not an opportunity of consulting larger, or more critical works.  
'Consider what I say; and the Lord give thee understanding in all things.'  
2 Tim. ii. 7. By Frederick Dalcho, M. D. Assistant Minister of St. Michael's Church, Charleston."

In conformity with the act of Congress of the United States, entitled "An act for the Encouragement of Learning, by securing the Copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned," and also to the act entitled "An act supplementary to an act, entitled, 'An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned,' and extending the benefits thereof to the arts of designing, engraving and etching historical and other prints."

JAMES JERVEY,  
*Clerk of the District of South-Carolina.*

To the Officers and Trustees of the Protestant  
Episcopal Society for the Advancement of  
Christianity in South-Carolina.

345

GENTLEMEN,

THE pious cause in which you are so zealously engaged, will be a source of consolation and joy to your departing spirits, when other scenes are opening to your view. It will be among your most delightful reflections, that you had been labouring to promote the best interests of man on earth; that you had endeavoured to prepare him for mansions beyond the skies. And it must, gentlemen, be a source of no ordinary felicity to you now, to reflect, that you are promoting the great cause for which the Redeemer came into the world, and bled, and died. You are spreading through the destitute parts of the State, a knowledge of that "great salvation" which he purchased with the blood of his cross, and offering to sinners the means of grace, established by his Church.

While thus, through your instrumentality, his Great Name is sounded abroad by the Heralds of his Gospel; and the "lively oracles" of God are dispensed to the poor and needy in Christ, Permit me to offer to your acceptance

*the following pages, as an humble attempt to show the Nature and Character of that Redeemer, whose religion you are promoting among your fellow men.*

*Ardently wishing the Protestant Episcopal Society the most distinguished success, in the great and pious work in which they are engaged; and you, Gentlemen, all the happiness you can derive, from your devotedness to the sacred cause of the Redeemer,*

*I am, your Affectionate*

*Friend and Fellow-labourer,*

F. DALCHO.

CHARLESTON, So. CA.      }

Aug. 12, 1820.      }

## PREFACE.

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I OFFER the following pages, neither to the Scholar, nor the Divine, who, probably, with better sources of information than I can command, have examined this important subject, and satisfied themselves. But as most of the works which have been published on the Divinity of Christ, are, either of considerable size, metaphysical, or founded on the criticism of the Greek language; there are many humble inquirers after the truth "as it is in Jesus," who have not an opportunity of consulting them. To these I offer the following "Evidences," of the Essential Divinity of our Lord.

The testimony of the early Christian Writers, is of considerable importance in establishing, as far as the testimony of uninspired men can establish, a matter of fact in religious faith. The primitive Christians are competent witnesses of the oral doctrines, the opinions and customs of the Apostles and Apostolical Men. They can declare of their own knowledge, whether the interpretation of those texts of Scripture, which are now considered by the orthodox, as evidences of Christ's divinity, were so understood by the Church, in their day; and whether, from the example and instruction of the immediate disciples of Jesus Christ, the Church worshipped him as God. If these things were so, they must have been known to them; and

their testimony must be received as next in authority to the inspired penmen. It must, however, be understood that, unless we can fairly prove this doctrine from the Scriptures, either by explicit declarations, by just inferences, or judicious criticism, the opinions of the primitive Christians, are not to be taken as sufficient authority. The Bible is the word of God, and must be the rule of our faith. But when we find them all agreeing with the Scriptures, in this essential article of Christian faith, they convince us that, we have neither been misled by the "cunning craftiness" of men, nor deceived by the interpolations of the ignorant and the wicked.

With this view of the subject I purpose, in the following pages, to show, in addition to the testimony of the Scriptures, from the writings of the primitive Christians, and Pagan Philosophers, that Jesus Christ was called God, and was *worshipped* as God, in the first ages of the Church. This, I hope, will not only be acceptable to those, who are already convinced of this fact, but useful to such, as wish for information on this important subject.

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# EVIDENCES, &c.



## CHAPTER I.

### *General Observations.*

"WHAT think ye of Christ?"<sup>a</sup> Every Christian must feel the deepest solicitude on this important question. "He that cometh to God, must believe that he is;"<sup>b</sup> and "no man cometh to the Father, but by Christ."<sup>c</sup> The Scriptures inform us that, "God so loved the world, that he gave his *only begotten* Son, that whosoever believeth in him should not perish, but have everlasting life."<sup>d</sup> But before we can come to God by Jesus Christ, we must have such a faith in the Redeemer's nature, character and office, as the Scriptures of the old and new testaments have revealed. It must be the "truth as it is in Jesus," and not the fancies of our own conceit. We must be careful not to dishonor the Supreme God in our opinion of Christ, contemn the economy of his government, or deny the nature of Jehovah: For "the Lord will be jealous for his holy name;"<sup>e</sup> "and his glory will he not give to another."<sup>f</sup>

It is an axiom not to be controverted, that, if Christ be God, as the Trinitarians believe, upon the authority of the Scriptures, then the Arians and Socinians<sup>g</sup> are guilty of

<sup>a</sup> Matt. xxii. 42.    <sup>b</sup> Heb. xi. 6.    <sup>c</sup> John xiv. 6.    <sup>d</sup> John 3. 16.

<sup>e</sup> Ezek. xxxix. 25.    <sup>f</sup> Isa. xlvi. 8.

<sup>g</sup> The Arians rose A. D. 315, and derive their name from Arius, a presbyter of Alexandria. They believe in Christ's pre-existence, but

blasphemy and sacrilege. On the other hand, if He be not God, as they would have us believe, then are we guilty of Idolatry and Polytheism. There is no avoiding these conclusions. Christ is either the essential God, and entitled to religious worship, or a *creature*, and entitled to none. There is but one kind of worship, and that is due to the Supreme God alone. "Thou shalt have no other Gods before me,"<sup>h</sup> "Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them."<sup>i</sup> "Thou shalt worship the Lord thy God, and him only shalt thou serve."<sup>k</sup> We are forbid in these passages to worship any being beside the Supreme God. Satan did not pretend to be the Supreme, nor did he require our Lord to worship him as the Supreme God, but only to offer him some external act of adoration. Our Saviour's reply is remarkable. He did not tell him that, he would not worship him because he was Satan, but because worship could only be offered to the Supreme God.<sup>t</sup> If Christ be any thing less than the Supreme God, he cannot be worshipped, even by the command of God himself; because he has, in many places, forbid it; and it would be idolatry. St. Paul has declared the *Creator* to be the sole object of worship, and forbidden it to be given to a *creature*. "Who changed the truth of God into a lie," says the Apostle, "and worshipped and served the *creature*

not in his essential divinity; that he is the first of all created intelligences, by whom God made the world; that he is less than God, but superior to men and angels. The Socinians rose in the sixteenth century, and believe him to be a mere man, the son of Joseph and Mary. Both sects are divided into others, having various shades of difference in their opinion of Christ. They are usually called Unitarians, to distinguish them from the orthodox, the Trinitarians. But an assumption of this name would imply that, they alone believe in the existence of *one God*. This, however, is not true. The Trinitarians believe that, there is only one living and true God, although they believe in a trinity of persons in the unity of the Godhead; and they are, therefore, Unitarians as well as the Arians and Socinians. The name of Unitarian, therefore, is wrongly applied to them as a distinctive character of their faith. If it be used to denote a disbelief in the proper divinity of Jesus Christ, then they are entitled to it in the same sense as the Jews and Muhammedans.

<sup>h</sup> Exod. xx. 3. Deut. v. 7. vi. 14. <sup>i</sup> 2 Kings. xvii. 35. Jer. xxv. 6.

<sup>k</sup> Matt. iv. 10. <sup>t</sup> See Waterland on Div. of Christ, p. 230.

more than the *Creator*, who is blessed for ever.”<sup>m</sup> The royal Psalmist has likewise declared the *Creator* to be the object of our worship : “ O come, let us worship and bow down : let us kneel before JEHOVAH our *maker* : For he is our God.”<sup>n</sup> But Christ is our *maker*, and is therefore JEHOVAH our God ; for “ by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him : And he is before all things, and by him all things consist.”<sup>o</sup>

Nothing beside God is uncreated, and if created, cannot be an object of worship, for “ thou shalt worship the Lord thy God, and him *only* shalt thou serve.” If Christ be God, but inferior to the Supreme God, then there are two Gods, which contradicts the whole tenor of the Scriptures. The idea of a subordinate God is ridiculous. If any being beside the Supreme God can be worshipped, we must not quarrel with those who worship the blessed Virgin, the Angels and the Saints. God is a “ jealous God,”<sup>p</sup> and will be worshipped *alone*, and will not give the glory of his Godhead to any other being. “ I am JEHOVAH : that is my name : and my glory will I not give to another.”<sup>q</sup> “ There is no God else beside me ; a just God and a Saviour ; there is none beside me. Look unto me, and be ye saved, all the ends of the earth : for I am God and there is none else. I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return, that unto me every knee shall bow, every tongue shall swear.”<sup>r</sup> And yet this God, “ who changeth not,”<sup>s</sup> this “ God who is not a man that he should lie ; neither the son of man, that he should repent,”<sup>t</sup> this God who “ will not give his glory to another,”<sup>u</sup> hath commanded, “ that at the name of Jesus every knee shall bow, of things in heaven, and things in earth, and things under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father.”<sup>v</sup> All created

<sup>m</sup> Rom. i. 25.

<sup>n</sup> Ps. xcvi. 6, 7.

<sup>o</sup> Col. i. 16, 17.

<sup>p</sup> Exod. xx. 5.

<sup>q</sup> Isa. xlvi. 8.

<sup>r</sup> Ibid. xlv. 21, 22, 23.

<sup>s</sup> Mal. iii. 6.

<sup>t</sup> Num. xxiii. 19.

<sup>u</sup> Phil. ii. 10, 11.

beings are commanded to worship the one true God, yet the Angels of God are commanded to worship Christ ; <sup>v</sup> and men are commanded to " honor the Son, even as they honor the Father." <sup>w</sup> If to give the same honor to a creature as is given to God, be Idolatry, then is Christ no *creature*, because he is entitled to the *same* honor as the Supreme God; and if he be uncreated, he is the *eternal God*. JEHOVAH " will not give his glory to another;" <sup>x</sup> yet Jesus Christ " will come," not only " in the glory of his Father;" <sup>y</sup> but " in his own glory." <sup>z</sup> Christ, then, must surely be God.

The God of the Scriptures is a most perfect Being, both in his nature and attributes, and, therefore, must not be imperfectly honored by his creatures. If, as the Trinitarians believe, the Scriptures teach us that the Father, the Son, and the Holy Ghost, subsist in one JEHOVAH, and we worship but the Father only, then, most certainly, we do not worship the God of the Bible. If, however, we deny that the Son and the Holy Spirit are one in nature and essence with the Father, and yet worship either, or both, then we dishonor that perfect Being who will not give his glory to another. These are awful considerations to Christians; and every reflecting being should lay them to heart, that he does not, in his devotions, dishonor that perfect Being, who has revealed himself to us, for our perfect, and sincere, adoration and love.

We see, then, the importance of the apostolic injunction, of being " well grounded and settled in the faith, and not moved away from the hope of the Gospel which we have heard, and which is preached to every creature," <sup>a</sup> and let us " beware, lest any man spoil us through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ; for in him dwelleth all the fulness of the Godhead bodily." <sup>b</sup> The Apostle, anxious that the faith of his converts should be steady and correct, cautions the Church at Ephesus, not to be " tossed to and fro, and carried about with every wind of doctrine, by the slight of men, and cunning craftiness, whereby they lie in wait to deceive." <sup>c</sup> For it will be confessed

<sup>v</sup> Heb. i. 6

<sup>w</sup> John, v. 23.

<sup>x</sup> Isa. xlii. 8.

<sup>y</sup> Matt. xvi. 27. Mark, viii. 38

<sup>z</sup> Luke ix. 26.

<sup>#</sup> Col. i. 23.

<sup>b</sup> Ibid. ii. 8, 9.

<sup>c</sup> Eph. iv. 14.

that, much pains must be taken, or in the language of the Apostle, much “art and cunning” must be used with those who have any knowledge of the Christian Religion, to destroy their faith in the atonement made by Jesus Christ,<sup>d</sup> and to rest all their hopes of salvation upon what they may be able to do for themselves. However firmly Dr. Priestley, and his followers, may be “persuaded of the falsity of the doctrine of the atonement,” yet we cling to it as our *only* hope, fully assured that, as “Christ Jesus came into the world to save sinners;”<sup>e</sup> and “gave himself a ransom for all,”<sup>f</sup> “he is able also to save them to the uttermost that come unto God by him.”<sup>g</sup>

It is a source of great satisfaction to the believers in the Deity of Christ to know that, the more the Scriptures are subject to the criticism of the truly learned and pious, the more is this fundamental article of the Christian faith, established. The more the Scriptures are examined, the more we feel convinced that, the common authorized version is sufficient for the Christian’s use ; being “profitable for doctrine, for reproof, for correction, and for instruction in righteousness.”<sup>h</sup> We have, therefore, the fullest assurance that, under the divine influence of the Holy Spirit, our Bible, without Unitarian alterations and retrenchments, has been, and will be, the means of leading millions of souls to the “throne of grace,” and to the mercies of a covenant God, through the atoning blood, and intercession of Jesus Christ, our Redeemer and our God.<sup>i</sup> It is a duty therefore, incumbent upon every soul, to receive the Bible as God’s word, and to believe it upon God’s authority. If we find in it some mysteries which are *beyond* our comprehension, we must not conclude that, they are *contrary* to reason and to fact ; for we must remember St. Paul’s remark to the Corinthian Church, that “the foolishness of God is wiser than men.”<sup>k</sup> Notwithstanding the Unitarians may endeavour to persuade us to the contrary, there is no contradiction in saying, that three persons subsist in one God, because “God is a *Spirit.*”<sup>l</sup> But if we were to say, that

<sup>d</sup> Rom. v. 9, 10, 11.

<sup>e</sup> 1 Tim. i. 15.

<sup>f</sup> Ibid. ii. 6.

<sup>g</sup> Heb. vii. 25.

<sup>h</sup> 2 Tim. iii. 16.

<sup>i</sup> Eph. i. 7. Col. i. 14. John, iv. 43. Tit. ii. 13. 2 Pet. i. 1.

<sup>j</sup> 1 Cor. i. 25.

<sup>l</sup> John, iv. 24.

*three Persons* are *one Person*, it would be an evident contradiction. And so it would be if we were to assert, that they are *one*, and at the same time are *three*, in the *same respect*; but it is no contradiction to say, that they are *three in one respect*, as to Persons, and *one* in another respect, as to *nature*; and, therefore, as the *nature is one*, so there can be but **ONE GOD**. It will argue, I think, some share of dogmatism to assert that, this doctrine is so filled with contradictions as to render it unworthy of belief. For we may not understand it, and yet it may be true. We ought fully to understand, and to comprehend it in all its parts, before we venture to pronounce it to be false; otherwise, it may happen, that the error is in our judgment, and not in the doctrine, and we may be “*found fighting against God.*”<sup>m</sup>

But if reason cannot comprehend all the mysteries of religion, we must not, on that account, refuse them our assent, because reason is *finite*, and, therefore, is but a point when compared with *infinite* wisdom and power. The folly of exalting the reason of a derivative being, to the capacity of comprehending the nature of the undervived Godhead, is evident, inasmuch as it would charge the Almighty with unnecessarily making that a subject of revelation, which the human intellect was capable of perceiving by its own powers. And if the Almighty did not know that we could perfectly comprehend all the “*mystery of godliness,*”<sup>n</sup> and the economy of the invisible world, without his interference, we are driven to the necessity of saying that, he is not omniscient, and, therefore, is not God. To such extent will the vanity of the human intellect lead us!

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<sup>m</sup> Acts, v. 39. When the King of Siam was told by the Dutch Ambassador, that, in Holland, the water became so hard in winter, from the cold, that not only men could walk upon it, but that it would sustain the greatest weight, the King was displeased at what he believed to be an attempt to impose on him, as no such phenomenon was seen in his country. The error lay in his mind, not in the subject. He replied to the Ambassador, “ Hitherto I have believed the strange things you have told me, because I look upon you as a sober, fair man, but now I am sure you lie.” *Locke’s Works*, I. p. 324. fol. ed.

<sup>n</sup> 1 Tim. iii. 16.

A man who idolizes his own conceits and prejudices, which he dignifies with the appellation of *reason*, is least of all in a condition to understand the word of God aright; for he will set up his own judgement as the standard of truth, instead of submitting himself to divine revelation and instruction, forgetting that "God is greater than man."<sup>o</sup> The folly of this conduct is evident. If we trace the progress of the human mind from the imbecility of infancy to the decrepitude of age, we shall find it to vary in its operations and powers. What may be the result of reason to-day, to-morrow may yield to other conclusions. But truth is immutable, and does not depend upon the reasoning faculty of man; for what was truth in the vigour of his intellect, continues equally true in his second childhood, although he may not perceive it. It is, therefore, the imbecility of the mind; the want of sufficient capacity in the reasoning faculty, to draw the proper conclusions, which prevents him from discovering the truth at all times, and at every age of his life. Shall, then, the great truths of religion depend upon this frail faculty of man? Shall nothing be true, but what his varying mind can analyze and his judgement explore? Shall we measure Omnipotence by an atom, or compare His wisdom with the vain conceits of a creature, who lives only by his permission? No. But "vain man would be wise, though man be born like a wild asses colt."<sup>p</sup>

I would ask one of the advocates for the sufficiency of human reason, if it be more difficult for the Almighty to create a fetus in the womb of a virgin,<sup>q</sup> than to create the world out of nothing?<sup>r</sup> Or is the power of God so limited that, although he could form man out of "the dust of the ground, and breathe into his nostrils the breath of life, and man became a living soul,"<sup>s</sup> yet he could not create a child in the womb without the intervention of human means? If human generation was necessary in one instance, we must believe it to have been so in the other. Who, then, were the progenitors of our first parents? If he who cre-

<sup>o</sup> John, xxxiii. 12.

<sup>p</sup> Job, xi. 12.

<sup>q</sup> Isa. vii. 14. Matt. i. 21. Luke, i. 26—32.

<sup>r</sup> Gen. i. Heb. xi. 3.

<sup>s</sup> Gen. ii. 7.

ated the world by the power of his word ; “ who spake and it was done; who commanded, and it stood fast;”<sup>t</sup> if he be restrained in his operations, or if his power be limited, then he is not God, for God is omnipotent; and “ the things which are impossible with men, are possible with God.”<sup>u</sup>

The texts in Scripture in which Christ speaks of himself as a Man, or his Apostles call him Man, ought so to be understood; for he was as truly *Man*, as he was truly God. Is there any difficulty in this? Can he not have a divine and a human nature? Cannot God take upon him human flesh? Or because *we* cannot assume the divine nature, will we presume to say that *God* cannot assume the human? “Is any thing too hard for JEHOVAH?”<sup>v</sup> Are the Unitarians startled when the Trinitarians speak of man as immortal, and yet as subject to death? Is not the immortal united with the mortal nature in every Unitarian, as well as in every other individual of the human species? Do we not speak of the material part of man as *vile* and *corruptible*, and of his spiritual and immortal part as *not* subject to corruption? If man possesses two natures, where is the difficulty of believing that God assumed the nature of man for the grandest purpose that men or angels could conceive? We do not know *how* the two natures subsist in Christ; nor do we know *how* the three Persons subsist in the unity of the Godhead; neither do we know *how* the material and immaterial natures subsist in man. We acknowledge the latter to be true, notwithstanding we cannot comprehend it; let us be equally consistent and acknowledge the former to be true, although it exceeds the limits of our understanding.

Mystery every where exists. All the works of God are full of mystery; and the greatest mystery of all, is God himself. We cannot conceive a power which created the world out of nothing, nor the process by which an acorn grows and expands into the largest tree of the forest. We cannot explain the attraction of cohesion, magnetism, electricity, galvanism, gravitation, &c. The sun, so familiar to our senses and observations, shines with resplendent

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<sup>t</sup> Ps. xxxiii. 9.    <sup>u</sup> Luke, xviii. 27. Zech. viii. 6.    <sup>v</sup> Gen. xviii. 14.

lustre, yet we are ignorant of the cause of its splendour, and the source of its heat. We cannot comprehend the velocity with which a ray of light travels 11,751,280 miles in a minute. And if this astonishing velocity should stagger the mind, can we conceive the immensity of that power which preserves the earth while it travels in its orbit, 68,217 miles every hour; which is nearly 150 times faster than the velocity of a cannon ball? "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth."<sup>w</sup> We know that we think, yet the nature of thought is unknown! We contemplate an object at our feet, and in the twinkling of an eye, in a shorter space than we can measure by time, we turn our thoughts upon either pole! We can neither explain the cause of muscular motion, nor unravel the mystery of animal conception. "As thou knowest not what is the way of the spirit, nor how the bones do grow in the womb of her that is with child; even so thou knowest not the works of God who maketh all!"<sup>x</sup> We cannot comprehend the nature and operations of the soul, nor explain the manner of its union with the body; its sentient powers, and its capacity for enjoyment! We can form no idea of the angelic nature, of the celestial hierarchy of Angels and Archangels,<sup>y</sup> Cherubim and Seraphim,<sup>z</sup> thrones, dominions, principalities and powers!<sup>a</sup> We are bewildered when contemplating eternity; for the mind cannot embrace a duration without beginning and without end. "Our own understanding convinces us of the existence of a God; but how is every faculty of the soul bewildered by the consideration of an uncaused, eternal Being; who is limited by no space, whose essence is entire in all places, yet not terminated in any, whose eye penetrates at the same instant, the past, present and future; all the events which take place in the universe; all the thoughts of the host of intelligent creatures who people the innumerable worlds he has made; a Being, in whom time has no succession; that which is past is not gone, and that

<sup>w</sup> John, iii. 8.

<sup>x</sup> Eccl. xi. 5.

<sup>y</sup> Heb. i. 7. 13, 14. ii. 9. 16. Rev. v. 11. 1 Thess. iv. 16. Jude, 9.

<sup>z</sup> Gen. iii. 24. Ezek. x. 5. 20--22. Isa. vi. 2, 3. 6. Heb. ix. 5.

<sup>a</sup> Col. i. 16.

which is future is not to come.”<sup>b</sup> Surely, then, the nature of God the Father is as incomprehensible a mystery, as the incarnation of God the Son, and the subsistence of three Persons in one Jehovah. If we deny the Trinity because it is incomprehensible, we must, to be consistent with ourselves, deny the existence of God, because his self-existence, his eternity, his prescience and omnipresence, are equally as incomprehensible. But is it not more reasonable to doubt the powers of the human mind, than to deny the existence of all these truths? Shall we, who are ignorant of the manner in which Divine Power operates on objects which are subject to our senses, and even of the nature of our own existence, undertake to judge of the nature of our God! Shall we arrogantly place our own finite judgement in opposition to Infinite Wisdom, and Infinite Power! Because we cannot comprehend the Infinite and uncontrollable power of the incomprehensible Jehovah, must we endeavour to bring His attributes down to a level with our own conceptions? Because we cannot see *how* “that God is three in some respect, and one in some other respect,” and “*how* the three Persons are one God; *how* the Son is generated, and the Holy Ghost proceeds,”<sup>c</sup> shall we therefore deny that it is so? Can we prove that it is not so? Behold, “there is no wisdom, nor counsel against the Lord;”<sup>d</sup> for “he turneth wise men backward, and maketh their knowledge foolish.”<sup>e</sup> This has been exemplified in the impugners of our Lord’s divinity, for hundreds of years past, and in the learned who have “carried on controversies about every thing. Some have thought there is no revelation at all; some that there is no providence; some that there is no God; and while some denied that there is any world but this in which we live, others have maintained that this world itself is a dream and a fancy, existing only in our own minds, and that in reality there is no such thing. So that if we wait till all learned men shall agree, we shall believe nothing, know nothing, and do nothing.”<sup>f</sup>

<sup>b</sup> From the Panoplist, I believe; but I have lost the reference.

<sup>c</sup> Horne’s Works, V. p. 171.      <sup>d</sup> Prov. xxi. 30.      <sup>e</sup> Isa. xliv. 25.

<sup>f</sup> Horne’s Works, V. p. 171.

"The doctrine of the ever blessed Trinity surpasses the comprehension of men and angels, and yet is no way contrary to reason, nor ever the less true, because we are short-sighted, ignorant creatures; for God is infinite, but we are finite, and, therefore, cannot apprehend or contain the vast immensity of his counsels or nature. And this conclusion we may safely draw; that since all we see or know appears so wondrous and true, it is reasonable to believe, what yet lies under the veil, is either unfit for us to know, or too big for our understanding, and reserved for our adorations in a state of glory. We should therefore regulate our thirst of knowledge here, by the advice of the wise Hebrew,<sup>h</sup> "Search not the things that are above thy strength; but what is commanded thee, think thereon with reverence."<sup>i</sup> But "canst thou by searching find out God? Canst thou find out the Almighty to perfection?"<sup>k</sup> Neither men nor angels can ever know the Almighty to perfection; because they are, and always must continue, finite beings, and He must always continue Infinite; and the nature of the Infinite can alone be fully comprehended by Himself.

"When the infinite distance is considered between man and his Maker, it seems reasonable to presume, that there must be mysteries, far above the reach of the human understanding, both in the nature of God, and in the plan of his government; that the fullest discovery that could be made, of God and of his ways, to the human intellect, must be imperfect; because, however perfect in itself, it could be but imperfectly apprehended. No difficulties, therefore, short of a contradiction, can be allowed to constitute an objection to a doctrine claiming divine original. On the contrary, it should rather seem that to involve difficulties, must be one characteristic of a divine revelation; and its greatest difficulties may reasonably be expected to lie in those parts, which immediately respect the nature of God, and the manner of his existence. If you would suppose the contrary, if you would insist that a divine revela-

<sup>h</sup> Eccles. iii. 21.

<sup>i</sup> Ellis on the Knowledge of Divine Things from Revelation, not from Reason or Nature, p. 261.

<sup>k</sup> Job. xi. 7.

tion, being intended for the general information of mankind, must be perspicuous and free from difficulty; I would ask, is Christianity clear of difficulties in any of the Unitarian schemes; hath the Arian hypothesis no difficulty, when it ascribes both the first formation and the perpetual government of the universe, not to the Deity, but to an inferior being? Can any power or wisdom, less than the Supreme, be a sufficient ground for the trust we are required to place in Providence? Make the wisdom and the power of our ruler what you please; still upon the Arian principle, it is the wisdom and the power of a creature. Where, then, will be the certainty, that the evil which we find in the world, hath not crept in through some imperfection in the original contrivance, or in the present management? Since every intellect, below the first, must be liable to error, and any power, short of the Supreme, may be inadequate to purposes of a certain magnitude. But if evil may have thus crept in, what assurance can we have that it will ever be extirpated?—In the Socinian scheme, is it no difficulty, that the capacity of a mere man should contain that wisdom, by which God made the universe? Whatever is meant by *the Word* in St. John's gospel, it is the same *WORD* of which the evangelist says, that all things were made by it, and that it was itself made flesh. If this *Word* be the Divine Attribute Wisdom; then that attribute, in the degree which was equal to the formation of the universe, in this view of the Scripture doctrine, was conveyed entire into the mind of a mere man, the son of a Jewish carpenter. A much greater difficulty, in my apprehension, than any that is to be found in the Catholic faith.”<sup>l</sup>

The celebrated Saurin,<sup>m</sup> has some delightful thoughts on this subject, in a discourse on the omnipresence of God: “Either religion,” says he, “must tell us nothing about God, or what it tells us must be beyond our capacities, and, in discovering the borders of this immense ocean, it must needs exhibit a vast extent in which our feeble eyes are lost. But what surprizes me, what stumbles me, what frightens me, is to see a diminutive creature, a contempti-

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<sup>l</sup> Horsley's Tracts, p. 279.    <sup>m</sup> Saurin's Ser. I. p. 110. Charles. Ed.

ble man, a little ray of light glimmering through a few feeble organs, controvert a point with the Supreme Being, oppose that Intelligence who sitteth at the helm of the world; question what he affirms, dispute what he determines, appeal from his decisions, and, even after God hath given evidence, reject all doctrines that are beyond his capacity. Enter into thy nothingness, mortal creature. What madness animates thee? How darest thou pretend, thou who art but a point, thou whose essence is but an atom, to measure thyself with the Supreme Being, with him who fills heaven and earth, with him whom "heaven, the heaven of heavens, cannot contain."<sup>n</sup> "Canst thou by searching find out God? Canst thou find out the Almighty to perfection? It is as high as heaven, what canst thou do? Deeper than hell, what canst thou know."<sup>o</sup> "He stretcheth out the north over the empty place, and hangeth the earth upon nothing. He bindeth up the waters in his thick clouds, and the cloud is not rent under them; the pillars of heaven tremble, and are astonished at his apparel; if these are parts of his ways, but how little a portion is heard of him? but the thunder of his power who can understand?"<sup>p</sup> "Gird up now thy loins like a man; for I will demand of thee, and answer thou me. Where wast thou when I laid the foundations of the earth? declare, if thou hast understanding. Who hath laid the measures thereof, if thou knowest? or who hath stretched the line upon it? Whereupon are the foundations thereof fastened? or who laid the corner stone thereof; when the morning stars sang together, and all the sons of God shouted for joy? Who shut up the sea with doors, when it brake forth as if it issued out of the womb? When I made the cloud the garment thereof, and thick darkness the swaddling band for it? And brake up for it my decreed place, and set bars and doors, and said, hitherto shalt thou come, and no further; and here shalt thy proud waves be stayed?"<sup>q</sup> "He that reproveth God, let him answer it."<sup>r</sup> O Lord, "such knowledge is too wonderful for me; it is high, I cannot attain unto it."<sup>s</sup>

<sup>n</sup> 1 Kings, viii. 27.

<sup>q</sup> Ib. xxxviii. 3—12.

<sup>o</sup> Job, xi. 7.

<sup>r</sup> Ib. xl. 2.

<sup>p</sup> Ib. xxvi. 7, 8. 11. 14.

<sup>s</sup> Ps. exxxix. 6.

It is an argument greatly in favour of the Catholic faith, that the Unitarians, before they venture to "deny the Lord who bought them,"<sup>t</sup> endeavour to get rid of those passages in the sacred writings which prove his essential divinity. They either reject them as interpolations, or ascribe to them a meaning which the original text does not fairly convey.<sup>u</sup> The late Dr. Priestley, the head of the Socinian sect in England, took a shorter, and a safer way to relieve himself from their testimony, for, Alexander like, he cut the knot he was unable to untie. *He denied the inspiration of the New Testament!* Read his own words. "I have frequently declared myself not to be a believer in the inspiration of the Evangelists and Apostles as writers"!<sup>v</sup> And again, "I think I have shown, that the Apostle Paul often reasons inconclusively"!<sup>w</sup> There certainly is no hypocrisy in this confession, whatever there may be of impiety; but yet, it does not discover the labour of a master-workman, who lays the axe to the root, and sells the tree at once. For while he was about it, he might as well have denied the inspiration of the old Testament, and then he would have got rid of the evidences of revealed religion altogether. He might then have formed a Bible more conformable to the taste of his friends, have drawn his religion from the pages of the Koran,<sup>x</sup> and his morals from the Portico, the Lyceum,

<sup>t</sup> 2 Peter, ii. 1.      <sup>u</sup> See Stuart's Letters to Channing.

<sup>v</sup> Priestley's Letters to Bishop Horsley, Part I. p. 132.

<sup>w</sup> Hist. of Corrupt. of Christianity, II. p. 370.—I think it is Longinus, the best critic of the heathen world, who places St. Paul among the most celebrated orators.

<sup>x</sup> The following extracts from Sale's Koran, will show the Unitarianism of the Muhammedan religion:

"When the Angels said, O Mary, verily God sendeth thee good tidings that thou shalt bear the Word, proceeding from himself; his name shall be *Christ Jesus* the Son of Mary, honorable in this world and in the world to come, and one of those who approach near to the presence of God— she answered, Lord, how shall I have a Son, since a man hath not touched me? the Angel said, So God createth that which he pleaseth: when he decreeth a thing, he only saith unto it, Be, and it is: God shall teach him the scripture, and wisdom, and the law, and the gospel; and shall appoint him his Apostle to the children of Israel.—ch. 3. p. 63.

"Surely God will not pardon the giving him an equal, but will pardon any other sin, except that, to whom he pleaseth; and whoso

and the Academy. It would be of importance to the impugners of our Lord's divinity, to abolish the testimony

giveth a companion unto God, hath devised a great wickedness." Ch. 4. p. 104.

"Verily, Christ Jesus, the Son of Mary, is the Apostle of God, and his Word, which he conveyed into Mary, and a spirit proceeding from him. Believe, therefore, in God, and his Apostles, and say not, There are three Gods; forbear this; it will be better for you. [This alludes to some heretics of those days, who held the Trinity to be composed of God, the Son and the Virgin Mary.] God is but one God. Far be it from him that he should have a son." Ch. 4. p. 126.

"They are infidels, who say, Verily God is Christ, the Son of Mary. Say unto them, and who could obtain any thing from God to the contrary, if he pleased to destroy Christ, the Son of Mary, and his Mother, and all those who are on the earth." Ch. 5. p. 133.

"They are surely infidels, who say, Verily, God is Christ, the Son of Mary; since Christ said, O children of Israel! serve God, my Lord and your Lord; whoever shall give a companion unto God, God shall exclude him from paradise, and his habitation shall be hell-fire, and the ungodly shall have none to help them. They are certainly infidels, who say, God is the third of three: for there is no God, beside one God.—Christ, the Son of Mary, is no more than an Apostle; other Apostles have preceded him; and his mother was a woman of veracity: they both ate food." Ch. 5. p. 146

"And, when God shall say unto Jesus, at the last day, O Jesus, Son of Mary! hast thou said unto men, take me and my mother, for two Gods, beside God? He shall answer, Praise be unto thee! it is not for me to say that which I ought not; if I had said so, thou wouldest surely have known it: thou knowest what is in me, but I know not what is in thee; for thou art the knower of secrets. I have not spoken to them any other than what thou didst command me; namely, Worship God, my Lord and your Lord." Ch. 5. p. 156.

The Muhammedans believe in the miraculous conception of Christ, whom they call an Apostle of God; and they believe with the Basilidians, and other branches of the Gnostics, that he was taken up into heaven before his crucifixion, and that some other person suffered in his stead.

But the most conclusive evidence on this subject is derived from a Letter from the Socinians in England, addressed "to his Illustrious Excellency Ameth Ben Ameth, Ambassador of the Mighty Emperor of Fez and Morocco, to Charles II. King of Great Britain." The Letter being too long to insert here, I shall only copy a few passages.

"Know, therefore, noble Sir, that we are of that sect of Christians, called Unitarians; who first of all, do both in our own names, and in that of a multitude of our persuasion (a wise and religious sort of people) heartily salute and congratulate your excellency, and all that are with you, *as votaries and fellow worshippers* of that sole Supreme Deity of the Father and Creator."

which can be adduced from the old testament scriptures. They are, generally, willing to allow us the historical evidence of the life and miracles of our Lord; and if they were not, we could prove them by the acknowledgement of heathen writers. The life and miracles of Christ, prove the complete accomplishment of the prophecies concerning the Messiah, in Jesus of Nazareth, and in no one else that ever came into the world, and fully establishes the essential divinity of his nature, and his assumption of humanity.

It is however, but justice to say that, Dr. Priestley was not the first discoverer of this notable expedient of getting rid of the Scriptures by denying their inspiration, and thus to remove the obligation of receiving them as a rule of faith. On recurring to ecclesiastical history, we find that the impugners of our Lord's divinity, in all ages, have been driven to such subterfuges to get rid of the clear, and explicit, declarations of the Deity of Christ. Not satisfied

"He [God] bath raised your Mahomet to do the same [to defend the faith] with the sword, as a scourge on those *idolizing christians*. We, I say, in this our peculiar lot in religious controversies, shall in our duty of love undertake to discover unto you, in these our books, those weak places that are found in the platform of your religion; and shall herein (with your favour) offer to your consideration some materials to repair them: For we do (for the vindication of your Lawmaker's glory) strive to prove that such faults and irregularities, not cohering with the fashion of the rest of the Alcoran building, nor with the undoubted sayings of your prophet, nor with the Gospel of Christ, (*whereof Mahomet would have himself to be but a preacher*) that therefore (I say) those contradictions were foisted into the scattered papers found after Mahomet's death," &c.

"And why should I forget to add you Mahometans, who also consent with us in the belief and worship of one only Supreme Deity."

"We are but two single Philosophers, and yet come as orators of those Unitarians, whom we proclaimed to be so great and considerable a people.' [The persecution which we are exposed to] "is the sad reason, that we have not hitherto waited in greater numbers, to congratulate and welcome your excellency, nor can at this present in such a manuer as we well judge to be suitable to your grandeur, and the respect we bear to your prince and people, for any share of divine truth, you or any other do hold entire with us from our God and from our Saviour Christ." *Leslie's Works*, I. p. 207.

The original Letter is preserved in the Archiepiscopal Library at Lambeth; a certificate of its being a true copy is given by Bishop Horsley. See Tracts, pp. 307, 308, 309. 588. and White's Bampton Lecture, Notes, p. 69 et seq.

with denying the inspiration of the Scriptures, they either corrupt the text, or speak of it with irreverence. Euse-

With the same benevolent intentions, Dr. Priestley addressed a series of Letters to the Jews, to persuade them to become a mongrel sect, *half Christians, half Jews*. "There is no occasion," says the Dr. "for you Jews to connect yourselves with any class of Christians. On the contrary, since you are still to be distinguished as Jews, no less than as Christians, it will be more convenient for you to form a separate Church, and to keep your Sabbath as you now do." *Priestley's Letters to the Jews*, V. p. 40) The Apostles, who were converted Jews, under the influence of the Holy Ghost, established the first day of the week, Sunday, to be observed as the Christian Sabbath, in commemoration of our Lord's resurrection, and the descent of the Holy Ghost. Acts, xx. 7. 1 Cor. xvi. 2. But Dr. Priestley, being greater than Christ's Apostles, (see page 22,) changes the Lord's day from Sunday to Saturday!

Priestley's Letters were answered by David Levi, a Jew; but this son of Abraham, instead of allowing the Dr. the distinguishing characteristics of Christianity; uncharitably calls him a *Deist*. "Permit me, Sir," says Levi, "to ask you, whether you sincerely intend, in this discussion, to defend Christianity? For your doctrine is so opposite to what I always understood to be the principles of Christianity, that I must ingenuously confess, I am greatly puzzled to reconcile your principles with the attempt. What! a writer that asserts, that 'the miraculous conception of Jesus does not appear to him to be sufficiently authenticated, and that the original Gospel of St. Matthew did not contain it,' (see Priestley's Letters, IV. p. 36.) set up for a defender of Christianity against the Jews! This is such an inconsistence, as I little expected to meet with in a Philosopher, whose sole pursuit hath been in search of truth. Might I be so happy as to bring him acquainted with it, I should then think my pains well rewarded: at any rate, I shall endeavour to speak conformable to it. I must however acknowledge, that you are pleased to declare in plain terms, that you 'do not believe in the miraculous conception of Jesus; and that you are of opinion that he was the legitimate son of Joseph.' (Ibid. p. 37.) After such assertions as these, how can you be entitled to the appellation of a Christian, in the strict sense of the word, is to me really incomprehensible?"

Again. "But if I am not greatly mistaken, I verily believe, that the honor of Jesus, or the propagation of Christianity, are things of little moment in your serious thoughts, notwithstanding all your boasted sincerity. If I have erred, I beg of you to bear with me; for it is the love of truth that obliges me to speak out: and that I have just cause for entertaining this opinion, will appear clearly to every candid and impartial mind. For in your postscript, (page 50,) you argue thus: 'If, therefore, it be in your power to persuade a heathen, that God really spake to your ancestors by Moses, by the force of exactly similar argument, you ought to acknowledge, that the same great Being spake by Christ and the Apostles: and on whatever principles you reject the evidences of Christian miracles, any person will be justified

bius, the father of ecclesiastical history, died A. D. 338. He cites upon this subject from a writer, supposed to be Caius, who wrote to refute the Artemonian heresy:<sup>y</sup> This sect, he says, "corrupted the holy and sacred Scriptures without any reverence: they rejected the canon of the ancient faith: they have been ignorant of Christ, not searching what the holy scriptures affirmed, but exercising themselves therein, and sifting it to this end, that some figure or form of a syllogism might be found, to impugn the divinity of Christ." Again. "They put their profane hands to holy scripture, saying, they would correct them." And again. "Either they persuade themselves that the holy scriptures were not indited by the instinct [inspiration] of the Holy Ghost; and so are they Infidels; or else they think themselves wiser than the Holy Ghost; and what other thing do they in that, than show themselves possessed of a devil."<sup>a</sup> From the same source we learn that, Artemon affirmed the mere humanity of Christ, which the writer calls a "presumptuous heresy," and a "blasphemous untruth," and then states that, in the scriptures, and the Fathers, Christ is declared to be both God and Man. "I mean Justinus, Miltiades, Tatianus and Clemens, with many others, in all which works Christ is preached and published to be God. Who knoweth not, that the works of Ireneus, Melito, and all other Christians, do confess Christ to be both God and Man? To be short, how many Psalms, and Hymns, and Canticles, were written from the beginning by the faithful Christians, which do celebrate and praise Christ the Word of God, for no other than God indeed?"<sup>b</sup> We see, then, that in the second century, to deny Christ to be God, was declared "a presumptuous heresy," and a "blasphemous untruth."

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in rejecting those on which the truth of your own religion rests.' Here we may perceive the complete *deist*, under the most jesuitical argument," &c. *Letters to Dr. Priestley, &c.* by David Levi, Introductory Letter, pp. 62, 63; and Letter I, p. 78.

<sup>y</sup> See Lardner's Works, I. p. 481.

<sup>a</sup> For some excellent observations on the plenary inspiration of the Apostles and Evangelists, see Hale's new Analysis of Chronology, vol. II. b. 2. p. 682--687.

<sup>b</sup> Euseb. His. Eccl Lib. 5. cap. 28. vel 25 Han. The only copy I have access to, is Hanmer's translation, 1584.

<sup>b</sup> Ibid.

The following extracts will show, more fully, the little ceremony the Unitarians use with the Scriptures: "Perhaps," says a learned and interesting writer, "I may be charged with having made a distinction in this place, which gives an unfair representation of Unitarians, inasmuch as they also *profess* to derive their arguments from scripture. But whether that profession be not intended in mockery, one might be almost tempted to question; when it is found, that in *every* instance, the doctrine of scripture is tried by their abstract notion of right, and rejected if not accordant: when by means of figure and allusion, it is every where made to speak a language the most repugnant to all fair, critical interpretation; until emptied of its true meaning, it is converted into a vehicle for every fantastic theory, which under the name of *rational*, they may think proper to adopt: when in such parts as propound gospel truths of a conjecture too solid to admit of an escape in figure and allusion, the sacred writers are charged as *bunglers*, producing "lame accounts, improper quotations, and inconclusive reasonings,"<sup>c</sup> and philosophy is consequently called in to rectify *their errors*: when one writer of this class<sup>d</sup> tells us that "the narrations," in the new testament, "true or false, are only suited for ignorant, uncultivated minds, who cannot enter into the evidence of natural religion;" and again, that "Moses, according to the childish conceptions of the Jews in his days, paints God as agitated by violent affections, partial to one people, and hating all other nations:" when another,<sup>e</sup> remarking on St. Peter's declaration, that *prophecy came not in old time by the will of man, but Holy men of God spake as they were moved by the Holy Ghost*, says, that "Peter speaks here according to the conception of the Jews," and that "the prophets may have delivered the offspring of their own brains as *divine revelations*;"<sup>f</sup> when a third<sup>g</sup> speaks of St. John's portion of the New Testament, as written with "concise and abrupt obscurity," inconsistent with itself, and made up of allegories," and Gagneius glories

<sup>c</sup> Priestley's 12th letter to Mr Burn.    <sup>d</sup> Steinbart.    <sup>e</sup> Semler.

<sup>f</sup> Dr. Erskine's Sketches and Hints of Ch. Hist. No. 3. p. 66. 67.

<sup>g</sup> Engedin.

in having given “a little light to St. Paul’s darkness, & darkness as some think, industriously affected:” when we find Mr. Evanson, one of those able commentators referred to by Mr. Belsham,<sup>h</sup> assert, that, “the evangelical histories contain gross and irreconcileable contradictions,” and consequently discard three out of the four, retaining the gospel of St. Luke only, at the same time, drawing his pen over as much of this, as either from its *infelicity of style*, or other such causes, happens not to meet his approbation: when we find Dr. Priestley, besides his charge against the writers of the New Testament before recited, represent in his letter to Dr. Price, the narration of Moses concerning the creation and the fall of man, as a *lame account*; and thereby meriting the praise of magnanimity bestowed on him by theologians, equally enlightened: when finally, not to accumulate instances where so many challenge attention, we find the gospel openly described by Mr. Belsham,<sup>i</sup> as *containing nothing* more than the deism of the French Theo-Philanthrope, save only the *fact* of the resurrection of a human being; and when, for the purpose of establishing this, he engages that the Unitarian writers shall prune down the scriptures to this *moral system* and this *single fact*, by showing that *whatever supports any thing else* is either “*interpolation, omission, false reading, mistranslation, or erroneous interpretation;*”<sup>k</sup> when, I say, all these things are considered, and when we find the Bible thus contemned and rejected by the gentlemen of this new light, and a new and more convenient gospel carved out for themselves, can the occasional profession of reverence for scripture, as the word of God, be treated in any other light than as a convenient mask, or an insulting sneer?”<sup>l</sup>

“The more recent method of exegesis, in Germany,” says a learned divine of our own country,<sup>m</sup> “has been, to solve all the miraculous facts related in the Bible, by considerations which are affirmed to be drawn from the idiom and ignorance of antiquity in general, and in parti-

<sup>h</sup> Review, &c. p. 206. Dissonance, &c. p. 1.

<sup>i</sup> Review, &c. p. 217. <sup>k</sup> Review, p. 206 217, 272.

<sup>l</sup> Magee on Atonement and Sacrifice, p. 106, 107. Amer. Ed.

<sup>m</sup> Professor Stuart; see his admirable Letters to Channing.

cular of the sacred writers themselves. Thus with Eichhorn, the account of the creation and fall of man, is merely a poetical, philosophical speculation of some ingenious person, on the origin of the world and of evil.<sup>n</sup> So, in regard to the offering up of Isaac by Abraham; he says, "the Godhead could not have required of Abraham so horrible a crime; and there can be no justification, palliation, or excuse for this pretended command of the Divinity." He then explains it. 'Abraham *dreamed* that he must offer up Isaac, and according to the superstition of the times, regarded it as a divine admonition. He prepared to execute the mandate, which his dream had conveyed to him. A lucky accident, (probably the rustling of a ram who was entangled in the bushes,) hindered it; and this according to ancient idiom, was also the voice of the divinity.'<sup>o</sup> The same writer represents the history of the Mosaic legislation, at Mount Sinai, in a curious manner. Moses ascended to the top of Sinai, and built a fire there, (how he found wood on this barren rock, or raised it to the top, Eichhorn does not tell us,) a fire consecrated to the worship of God, before which he prayed. Here an unexpected and tremendous thunder storm occurred. He seized the occasion, to proclaim the laws which he had composed in his retirement, as the statutes of Jehovah; leading the people to believe that Jehovah had conversed with him. Not that he was a deceiver; but he really believed, that the occurrence of such a thunder storm was a sufficient proof of the fact, that Jehovah had spoken to him, or sanctioned the work in which he had been engaged.<sup>p</sup> The prophecies of the Old Testament are, according to him, patriotic wishes, expressed with all the fire and elegance of poetry, for the future prosperity, and a future deliverer of the Jewish nation.<sup>q</sup> In like manner, C. F. Ammon, professor of theology at Erlangen, tells us, in respect to the miracle of Christ's walking on the water, that "to walk on the sea, is not to stand on the waves, as on the solid ground, as Jerom

<sup>n</sup> Urgeschichte, passim

<sup>o</sup> Bibliothek. Band. i. s. 45, &c.

<sup>p</sup> Bibliothek. Theil. i. s. 76, &c.

<sup>q</sup> Propheten, Bibliothek, Einleit. passim.

*dreams, but to walk through the waves so far as the shoals reached, and then to swim.*<sup>r</sup> So in regard to the miracle of the loaves and fishes, (Matt. xiv. 15,) he says, that Jesus probably distributed some loaves and fishes which he had, to those who were around him, and thus excited, by his example, others among the multitude, who had provisions, to distribute them in like manner.<sup>s</sup> Thiess, in his commentary on the Acts, explains the miraculous effusion of the Spirit on the day of Pentecost, Acts, ii. in the following manner: “It is not uncommon,” says he, “in those countries, for a violent gust of wind to strike on a particular spot or house. Such a gust is commonly accompanied by the electric fluid; and the sparks of this are scattered all around. These float about the chamber, become apparent, and light upon the disciples. They kindle into enthusiasm at this; and believe the promise of their master is now to be performed. This enthusiasm spectators assemble to witness; and instead of preaching as before in Hebrew, each one uses his own native tongue to proclaim his feelings.”

“I have not followed the words through the whole, but have given the substance of Thiess’ views, in my two last sentences. Such was the outpouring of the Spirit; and such the gift of tongues!

“The same Thiess,<sup>t</sup> represents the miraculous cure by Peter, of the man who was lame from his birth, in a very singular way. ‘This man,’ says he, ‘was lame only according to report. He never walked any; so, the people believed that he could not walk. Peter and John, being more sagacious, threatened him. ‘In the name of the Messiah,’ said they, ‘stand up.’ The word Messiah had a magical power. He stood up. Now one saw that he could walk. To prevent the compassion of men from being turned into rage, (at his deceit,) he chose the most sagacious party, and connected himself with the Apostles.’”

“The case of Ananias falling down dead, is thus represented by the same writer: “Ananias fell down terri-

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<sup>r</sup> Pref. to edit. of Ernesti Inst. Interpret. p. 12. 16.  
<sup>t</sup> Comm. on ch. iii.

<sup>s</sup> Ibid.

fied; but probably he was carried out and buried, while still alive.”

“ Heinrichs, however, who produces this comment of Thiess, relates another mode of explaining the occurrence in question; viz. that *Peter stabbed Ananias*; “ which,” says Heinrichs, “ does not at all disagree with the vehement and easily exasperated temper of Peter.”<sup>u</sup>

“ De Wette, professor of Theology at the University of Berlin,” “ in his book *de morte Christi expiatoria*, (on the atonement of Christ,) represents Christ as disappointed that the Jews would not hearken to him as a moral teacher simply; which was the first character he assumed. Christ then assumed the character of a prophet, and asserted his divine mission, in order that the Jews might be induced to listen to him. Finding that they would not do this, and that they were determined to destroy him, in order not to lose the whole object of his mission, and to convert necessity into an occasion of giving himself credit, he gave out, that his death itself would be *expiatory*.”

Such are the comments of Unitarians on the Scriptures! And such are the doctrines they wish us to believe! But we cannot be surprised that men who degrade the Son of God to a level with themselves, should attempt to render the sacred writings ridiculous, and the Author of them  
—————, I shudder at the thought.

It is worthy of observation, that, if the friends and ministers of Christ are now called upon to defend his *divinity*, his Apostles, and their immediate successors, were called upon to prove his *humanity*. The miracles which he performed, so far transcended the power of a human being, that many heretics asserted his Divinity alone.

Nicolaus lived in the Apostolic age, and was among the first who gave trouble to the Church. He must, however, rather be considered as the occasion, than the founder of those horrible immoralities which were afterwards practised by the Sect of the Nicolaitans, and were condemned by our Lord himself.<sup>v</sup> One of the tenets held by these heretics was, that Christ did not appear, or suffer in the flesh.<sup>w</sup> This sect was afterwards lost among the numer-

<sup>u</sup> Nov. Test. Koppianum, vol. iii. Partic. ii. pp. 355—357, &c.

<sup>v</sup> Rev. ii. 6. 15.      <sup>w</sup> Tertul. de Præscript. p. 214. B.

ous divisions of the Gnostics. The Docetæ, the Menandrians, the Cerinthians, the Saturnians, the Valentinians, the Marcionites, the Basilidians, and others in the first and second centuries, most of whom partook of the Gnostic heresy,<sup>x</sup> denied the humanity of Christ, believing him to be a spiritual being, or *æon*, who entered into the man Jesus at his baptism, and left him before his crucifixion. The Docetæ asserted, that his appearance was a mere phantasm, without a human frame; the Basilidians, that Simon, the Cyrenian, suffered in his stead. It is asserted by the early fathers of the Church,<sup>y</sup> that St. John, at the request of the Bishops of Asia, wrote his gospel against Cerinthius and Ebion; the last of whom asserted that Christ was a mere man, born of Joseph and Mary. It is probable that St. John had these heretics in view, when he wrote his Epistle; for he says, “every spirit that confesseth not that Jesus Christ is come in the flesh is not of God.”<sup>z</sup> Tertullian, who flourished in the second century, confuted these and other heretics, in two treatises, *de Resurrectione Carnis*, and *de Carne Christi*.

I will conclude these general observations, with the character of the ever-blessed Redeemer, so emphatically described by Bishop Hall, in his Contemplations.<sup>a</sup>

When the Saviour of the World rode into Jerusalem upon an ass,<sup>b</sup> and the multitude cried “Hosanna to the Son of David,” all the city was moved, saying, Who is this? “The attendant disciples could be at no loss for an answer; for which of the prophets had not put it in their mouths? *Who is this?* Ask Moses, and he shall tell you—*The seed of the woman that shall break the serpent’s head.*<sup>c</sup> Ask your father Jacob, and he shall tell you—*The Shiloh of the tribe of Judah.*<sup>d</sup> Ask David, and he shall tell you—*The King of Glory.*<sup>e</sup> Ask Isaiah, and he shall tell you—*Emanuel; Wonderful; Counsellor; The Mighty God; The Everlasting Father; The Prince of Peace.*<sup>f</sup> Ask Jeremiah, and he shall tell you—

<sup>x</sup> Mosheim’s Eccl. His. I. 136.

<sup>y</sup> See 1st Century, Art. Cerinthus.

<sup>z</sup> 1 John, iv. 3.

<sup>a</sup> Bishop Hall’s Works, vol. II. p. 133. fol. ed.

<sup>b</sup> Zech. ix. 9. Matt. xxi. 1—11.

<sup>c</sup> Gen. iii. 15.

<sup>d</sup> Gen. xlix. 10.

<sup>e</sup> Ps. xxiv. 7. 10.

<sup>f</sup> Isa. vii. 14. ix. 6.

*The Branch of David. The Lord our Righteousness.<sup>g</sup>* Ask Daniel, and he shall tell you—*The Messiah.<sup>h</sup>* Ask Hosea, and he shall tell you—*The Lord God of Hosts—the Lord is his Memorial.<sup>i</sup>* Ask John the Baptist, and he shall tell you—*The Lamb of God.<sup>k</sup>* Ask the God of the Prophets, He hath told you, *This is my beloved Son, in whom I am well pleased—hear ye him.<sup>l</sup>* Ask even the powers of darkness themselves—they have been compelled to exclaim, *I know thee who thou art, the Holy One of God.<sup>m</sup>*

<sup>g</sup> Jer. xxiii. 5, 6.  
<sup>k</sup> John, i. 36.

<sup>h</sup> Dan. ix. 25, 26.  
<sup>l</sup> Matt. iii. 17. xvi. 5.

<sup>i</sup> Hos. xii. 5.  
<sup>m</sup> Luke, iv. 34.

## CHAPTER II.

## FIRST CENTURY.



## SECT. I.

## SIMON MAGUS.

IT is recorded by St. Luke,<sup>a</sup> that Simon Magus, a celebrated Samaritan Sorcerer, who was blasphemously called “the great power of God,” received Christian baptism at the hands of Philip, the Deacon. His conversion, however, being hypocritical, he impiously attempted to purchase Apostolic power, with money. He was reproved by St. Peter, and returned to his wicked practises. My object in mentioning this Impostor’s name and blasphemy is, to state, upon the authority of Ireneus<sup>b</sup> and Epiphanius,<sup>c</sup> that he declared to the Samaritans, he was the Father; to the Jews, that he was the Son descended from heaven, and to the Gentiles that he was the Holy Ghost. “From this Impostor’s pretensions, of being Father, Son and Holy Ghost, we may learn this one thing, viz. that the eternal Divinity of these three Persons was, at that time, [A. D. 34,] the received doctrine of the Church; otherwise he had exposed, and ruined his own cause, in assuming to himself, the character of all Three.”<sup>d</sup>

<sup>a</sup> Acts viii.      <sup>b</sup> Lib. i. cap. 20.      <sup>c</sup> Lib. i. tom. 2.

<sup>d</sup> Stackhouse’s Body of Div. Part I. ch. 6. p. 135. See Mosheim’s Eccl. Hist. i. p. 140. Euseb. Hist. Eccl. Lib. ii. cap. i. 12, 13.

## SECT. II.

## PHILO JUDEUS.

PHILO, an Alexandrian Jew, flourished, A. D. 40. He was a Platonic Philosopher, and was held in great repute among his countrymen. When Caius Caligula was mad enough to insist upon receiving divine honors, and had ordered his statue to be placed in the Temple at Jerusalem, Philo was deputed by the Jews, to remonstrate with the Emperor against the profanation. He is the author of several works of celebrity.<sup>e</sup> As he lived in the age of Christ's sojournment upon earth, was cotemporary with the Apostles, and is said to have conversed with St. Peter, it is probable, he became acquainted with the principles of the Christian religion, and drew, from that source, many terms which belong, solely, to the nature and character of Christ.

The celebrated Mythologist, Mr. Bryant, has published "the sentiments of Philo Judeus, concerning the Logos, or Word of God;" and compared his writings with the Scriptures. To this valuable, and interesting work, I refer the reader for the following extracts :

The Logos is described by Philo, as the Son of God—of a divine nature—the Son of God the Father.<sup>f</sup> Mark, i. 1. Luke, iv. 41. Acts, viii. 37. John, i. 34.

As the second Divinity,<sup>g</sup> John, i. 1. 1 Cor. i. 24. the first begotten of God.<sup>h</sup> Heb. i. 6. Col. i. 15.

The Image and Likeness of God.<sup>i</sup> Col. i. 15. Heb. i. 3. 2 Cor. iv. 4.

Superior to the Angels.<sup>j</sup> Heb. i. 4. 6.

Superior to all things in the world.<sup>k</sup> Heb. ii. 8.

The Instrument, by whom the world was made.<sup>l</sup> John, i. 3. 1 Cor. viii. 6. Heb. i. 2. 10.

The great Substitute of God<sup>m</sup> Eph. iii. 9. Phil. ii. 7. John, xvii. 4. John, i. 3.

<sup>e</sup> Euseb. Hist. Eccl. Lib. 2. cap. 4. 6. 16, 17, 18.

<sup>f</sup> Page 107. <sup>g</sup> p. 108. <sup>h</sup> ibid. <sup>i</sup> p. 109. <sup>j</sup> p. 110.

<sup>k</sup> p. 111. <sup>l</sup> ibid. <sup>m</sup> p. 112.

The Light of the world, and intellectual Sun.<sup>n</sup> John, i. 4. 9. viii. 12. 1 Pet. ii. 9.

The Logos only can see God.<sup>o</sup> John, vi. 46. i. 18.

He has God for his portion, and resides in him.<sup>p</sup> John, i. 18. xiv. 11.

He is the most ancient of God's works, and was before all things.<sup>q</sup> John, i. 2. xvii. 5. 24. 2 Tim. i. 9. Heb. i. 2.

*The Logos esteemed the same as God.*<sup>r</sup> Mark, ii. 7. Rom. ix. 5. Phil. ii. 6.

*The Logos Eternal.*<sup>s</sup> John, xii. 34. 2 Tim. i. 19. iv. 18. Heb. i. 8. Apoc. x. 6.

Omniscient; he sees all things.<sup>t</sup> Heb. iv. 12, 13. Apoc. ii. 23.

He supports the world.<sup>u</sup> John, iii. 35. Heb. i. 3. Col. i. 17.

The Logos nearest to God, without any separation; being as it were fixed and founded upon the only true and existing Deity, nothing coming between to disturb that unity.<sup>v</sup> John, i. 18. x. 30. xiv. 11. xvii. 11.

The Logos free from all taint of sin, either voluntary or involuntary.<sup>w</sup> John, viii. 46. Heb. ix. 14. 1 Pet. ii. 22.

"Such," says Mr. Bryan,<sup>x</sup> "is the attestation of Philo Judeus; which must be esteemed of the greatest consequence. For he lived in the time of our Saviour, and of his Apostles; and their doctrines he has manifestly borrowed. They are not confined to any particular part of his works; but are to be found in different treatises: And I have produced them in his own words to the reader;<sup>y</sup> and much more I might have produced; but these, to which I have applied, seem sufficient. His evidence is plain; and though he was in general, much given to abstruse and mystical notions, yet in these instances he is perfectly precise, and clear, and speaks without disguise the opinion of those, from whom he got his information;

<sup>n</sup> p. 113.    <sup>o</sup> p. 114.    <sup>p</sup> p. 115.    <sup>q</sup> p. 116.    <sup>r</sup> p. 117.

<sup>s</sup> p. 118.    <sup>t</sup> p. 119.    <sup>u</sup> p. 120.    <sup>v</sup> Page 121.    <sup>w</sup> p. 122.

<sup>x</sup> Page 43.    <sup>y</sup> Mr. B. gives the original Greek.

and affords us sometimes the language, as well as the sentiments, of the Apostles."<sup>z</sup>

If the founder of Christianity, and the first preachers of the Gospel, taught the people that, the *Logos* is the Son of God, as to his nature or Essence, and the second Divinity as to order; the Father being the fountain of the Godhead—that he is Eternal, and the maker and supporter of all things—that he is esteemed the same as God, because nothing can come between the Father and the Son, to disturb their Unity—I think the Ministers of the ever-blessed Jesus may venture to do the same; and to worship him without fear of idolatry, or of subtracting from the One God, the worship which we acknowledge to be due to Him alone. If such were the doctrines of Christianity, while Christ was upon the earth, and while his Apostles lived, they ought, unquestionably, to be the doctrines of his disciples at this day.

## SECT. III.

## CERINTHUS.

THIS heresiarch lived in the Apostolic Age; about A. D. 60. He was born a Jew, and studied philosophy at Alexandria. He attempted to combine the doctrines of Christ with the opinions and errors of the Jews and Gnostics,<sup>a</sup> and founded the heresy which bears his name. He denied the proper divinity of our Lord, making Jesus and Christ, two distinct persons; Jesus, a man born of Joseph and Mary, and Christ, a celestial Spirit, or *æon*, who entered into him at his baptism, and left him at his crucifixion. Ireneus, a disciple of Polycarp, the disciple of St. John, asserts that this Apostle wrote his gospel to refute the errors of Cerinthus, and other heretics, at the solicitation of the Bishops of Asia.<sup>b</sup> Victorinus Petavionensis, who

<sup>z</sup> See Gray's connection between Sacred and Profane Literature, p. 255. Magee on Atonement and Sacrifice, pp. 161, 162. Am. Ed.

<sup>a</sup> Mosheim's Eccl. Hist. i. 144.

<sup>b</sup> Iren. Adv. Hæres. lib. iii. cap. xi. p. 188. See Euseb. Hist. Eccl. lib. iii. cap. 28. gr. vel 25 Han. Lib. vii. cap. 25, gr. vel 24, Han.

flourished, A. D. 290, states the same fact.<sup>c</sup> Julian, the Apostate, who died, A. D. 363, asserts that St. John, perceiving that the persuasion of Christ's being God, prevailed among the Christians, he took upon him to assert the same thing in his gospel to humour them, and to get himself reputation.<sup>d</sup> Jerome, who flourished A. D. 420, and Epiphanius, of the same age, assert that St. John wrote his gospel against these heretics.<sup>e</sup> From these authorities we may conclude that, St. John wrote his gospel against the impugner's of our Lord's proper divinity, and against those who denied that he had come in the flesh. Or, in other words, that he wrote to prove the two natures in Christ.<sup>f</sup> The testimony of Julian, an enemy to Christ, is important, for he charges the Apostle with having introduced the divinity of Christ into his Gospel, merely to please the people. This proves that St. John's Gospel, was acknowledged, in that age, to contain an account of our Lord's Divinity. From these facts, we derive the fullest assurance, that, as St. John wrote his gospel to refute the heresies of his time, the two natures in Christ was the faith of the Apostolic Church. "Christ" was "the Son of the living God,"<sup>g</sup> who, for our sakes, "was made flesh and dwelt among us,"<sup>h</sup> as the incarnate God;<sup>i</sup> "in whom dwelt all the fulness of the godhead bodily."<sup>k</sup>

The Emperor Julian, bears other testimony to our Lord's divinity. He is a competent witness; having been educated in the Christian faith, and apostatised when he ascended the throne. He says to the Alexandrians; "Neither of these [the Sun and the Moon] have ye the confidence to worship. But this Jesus, whom neither ye

<sup>c</sup> Victorin. in Apocalyps. Bibl. P. P. Tomi. i. p. 576.

<sup>d</sup> Julian apud Cyril. lib. x. p. 327

<sup>e</sup> Hieron. Prolog. in Matt. p. 3. opp. Tom. iv. Epiph. Hæres. lib. ii. p. 423. See Waterland on the Trinity, p. p. 246—275. Milner's Church Hist. i. p. p. 140, 141. Stackhouses Body of Divinity. p. i. ch. 6. p. 136.

<sup>f</sup> John i. 1. 14.

<sup>h</sup> John i. 14.

<sup>k</sup> Col. ii. 9.

<sup>g</sup> Matt. xvi. 16.

<sup>i</sup> 1 Tim. iii. 16.

nor your fathers ever saw, you maintain to be God, and the Logos, or Word."<sup>l</sup>

## SECT. IV.

## EBION.

EBION, a disciple of Cerinthus the heresiarch, was the founder of the Ebionite Heresy, and flourished, A. D. 72. This heresy consisted in believing Christ to be a mere man; in denying the atonement, and in professing justification by the works of the law.<sup>m</sup> St. Ignatius, the Martyr, who flourished in this century, and whom I shall have occasion to speak of by and by, clearly refutes the Ebionites, although he does not mention them by name. "Some there are," says this holy and Apostolic man, "who carry about the name of Christ in *deceitfulness*, but do things unworthy of God; whom ye must flee, as ye would do so many wild beasts. For they are ravening dogs, who bite secretly; against whom ye must guard yourselves, as men hardly to be cured. There is one Physician, both *fleshly* and *spiritual*; *made* and *not made*; God *incarnate*; true life in death; both of Mary and of God; first Possible, then Impossible; even Jesus Christ our Lord."<sup>n</sup> Eusebius says, the opinions of the Ebionites were deemed heretical because they taught that Christ was born of Joseph and Mary, and that he was a mere man.<sup>o</sup> Some of the Ebionites, however, believed in the incarnation.<sup>p</sup>

From these facts it appears that, the primitive Church condemned as heretics, those who denied the doctrine of an *incarnate God*, of Christ both God and Man: That as the Ebionites denied his divinity, they were condemned by Ignatius, who was cotemporary with the Apostles, and

<sup>l</sup> Jul. Epis. LI. p. 434. See Bryant on the authenticity of the Scriptures, p. 122.

<sup>m</sup> Tertul. de Carne Christi, cap. 14. Milner's Church Hist. I. p. 138 Euseb. Eccl. Hist. lib. iii. cap. 27, gr. vel. 24, Han.

<sup>n</sup> Ignat. Epist. ad Ephes. 7.

<sup>o</sup> Euseb. H. E. lib. vi. cap. 17 gr. vel. 16, Han.

<sup>p</sup> Origen contr. Cels. p. 272.

who laid down his life at the stake, for this faith “ delivered to the saints.”

The Apostles gave very particular instructions to the Church on this subject; “Mark them which cause divisions and offences,” says St. Paul,<sup>q</sup> “contrary to the doctrine which ye have learned, and avoid them: for they that are such, serve not our Lord Jesus Christ, but their own belly, and by good words, and fair speeches deceive the hearts of the simple.” And the same Apostle, writing to the Galatian converts, says, “there be some that trouble you, and would pervert the gospel of Christ. But though we, or an Angel from heaven, preach any other gospel unto you, let him be accursed.”<sup>r</sup> And again, in his charge to Titus,<sup>s</sup> he says, “a man that is an heretic, after the first and second admonition, reject; knowing that he that is such is subverted and sinneth, being condemned of himself.”

The Apostle and Evangelist St. John, who, as we have seen, wrote against the impugners of our Lord’s divinity, says, “If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed; for he that biddeth him God speed, is partaker of his evil deeds.”<sup>t</sup>

“If there come any unto you, and bring not this doctrine.”<sup>u</sup> What doctrine? In the preceding verse, the Apostle calls it the “doctrine of Christ.” If we bear in mind that St. John wrote against the impugners of our Lord’s divinity, and that he proved the two natures in Christ, we can be at no loss to know what the “doctrine of Christ” means. St. John himself has expressly declared it. That Christ, or the *Logos*, was in the *beginning* with God, and that the *Logos* was *God*.<sup>v</sup> That the *Logos*

<sup>q</sup> Rom. xvi. 17, 18.

<sup>r</sup> Gal. i. 7, 8, 9.

<sup>s</sup> Tit. iii. 10, 11. See likewise 1 Tim. vi. 2—5. 2 Tim. ii. 16, 17, 18.

<sup>t</sup> 2 John, 10, 11. <sup>u</sup> ver. 10.

<sup>v</sup> John, i. 1. The interpretation of this verse by the Unitarians is fanciful. “In the beginning,” they say, means, the beginning of the Christian dispensation, because eternity can have no beginning. But we have the same expression in Gen. i. 1. “In the beginning God created the heaven and the earth.” Does not this clearly mean that, when nothing existed but God, He created the heaven and the earth? And so in John, i. 1. “In the beginning” means that, when nothing

*made all things, and that nothing was made, but what was made by the Logos;*<sup>w</sup> that this *Logos*, who was from the beginning, God, was made flesh, and dwelt among us;<sup>x</sup> and being the only begotten Son of God, *he hath seen the Father,*<sup>y</sup> whom no *man* can see, and live.<sup>z</sup> We believe, and are sure, said the Apostle Peter, that thou, [Jesus] art that Christ, [that should come,] the Son of the living God.<sup>a</sup> Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father: but he that acknowledgeth the Son, hath the Father also. Let that, therefore, abide in you which ye have heard from the beginning. If that which ye have heard from the beginning shall remain in you, ye also shall continue in the Son, and in the Father.<sup>b</sup>

St. Peter, writing on the same subject, says, “but there were false prophets also among the people, even as there shall be *false teachers* among you, who privily shall bring in *damnable heresies*, even *denying the Lord that bought them*, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of.”<sup>c</sup>

As a proof that the Apostles and Apostolic men, acted conformably with the instructions they had given, it is related by Ireneus, on the authority of Polycarp, the disciple of St. John, that this Apostle going into the bath at Ephesus, and finding Cerinthus, the Heresiarch there, immediately left it, lest the bath should fall, from the presence of this enemy to the truth. And it is likewise said of Polycarp, that Marcion meeting with him, said to the holy martyr, “do you know us?” he replied, “I know thee for the first begotten son of Satan.”<sup>d</sup>

existed but God, the *Word* was WITH God, because the *Word* was God. Besides, St. Paul asserts that Christ existed “before all things.” Col. i. 17. and Christ declares that he existed before the world. John, xvii. 5.

<sup>w</sup> John, i. 3.

<sup>x</sup> ver. 14.

<sup>y</sup> i. 18. vi. 46.

<sup>z</sup> Exod. xxxiii. 20.

<sup>a</sup> John, vi. 69.

<sup>b</sup> 1 John, ii. 22, 23, 24.

<sup>c</sup> 2 Pet. ii. 1, 2.

<sup>d</sup> Iren. lib. iii. cap. 3. Euseb. Eccl. His. lib. 4. cap. 14. See Horsley's Tracts, p. 166. Milner's Church His. I. pp. 121. 207. Waterland on Trinity, p. 252.

## SECT. V.

## CLEMENS ROMANUS.

ST. Clement was born at Rome. He was a distinguished disciple of Christ, and is the same who is recorded in the Scriptures,<sup>e</sup> as the fellow-labourer with St. Paul, and one whose name is written in the book of life. This Apostolic man was consecrated by St. Peter,<sup>f</sup> and was the third Bishop of Rome after the Apostles, succeeding to the care of the undivided Church in the capital of the Roman Empire, May 16th, A. D. 91, upon the martyrdom of Cletus. St. Clement was thrown into the sea, with an anchor tied to his neck, Nov. 9, A. D. 100.

It is stated by several of the Ancients<sup>g</sup> that the Church at Rome was founded by the united exertions of St. Peter and St. Paul. The Church of the circumcision was committed to St. Peter, and that of the uncircumcision to St. Paul.<sup>h</sup> That Paul sounded the gentile Church at Rome, appears from the Scripture. St. Luke states in the Acts, that when St. Paul first came to Rome, the Jews rejected his doctrine,<sup>i</sup> when he declared that the "salvation of God was sent unto the gentiles, and that they would hear it."<sup>k</sup> After the final destruction of Jerusalem, A. D. 70, the partition wall between the Jew and the Gentile being broken down,<sup>j</sup> the Church was united under Clemens Romanus.<sup>m</sup>

This distinguished Christian is said to have written two Epistles to the Corinthians. But as the first only is acknowledged to be genuine, I shall confine my remarks to this alone.

<sup>e</sup> Phil. iv. 3.      <sup>f</sup> Tertul. de Præscript. Hæret. c. 32. p. 213.

<sup>g</sup> Iren. Adv. Hæres. l. 3. c. 3. p. 232. Epiphan. Hæres. xxvii. p. 51. Cai. adv. Procul—Dionys. Epis. ad Rom. apud Euseb. l. 2. c. 25. p. 63. apud Cave's Lives, II. 188.

<sup>h</sup> Gal. ii. 7.      <sup>i</sup> Acts, xxviii. 23, 24. 29.      <sup>k</sup> Ibid. 28. 30, 31.

<sup>l</sup> Eph. ii. 14.

<sup>m</sup> Euseb. His. Eccl. lib. 3. cap. 37, gr. vel 33, Han. See Lardner's Works, I p. 291. 4to ed.

This Epistle was written to the Church at Corinth, about A. D. 96,<sup>n</sup> and was deemed by the early Christians, so truly evangelical and apostolical, that we are told by Dionysius, Bishop of Corinth, A. D. 180, it was publicly read in all the Churches.<sup>o</sup> Eusebius, speaking of this Epistle says, “one undoubted Epistle there is of his extant, both worthy and notable, the which he wrote from Rome unto Corinth, when sedition was raised among the Corinthians: the same Epistle we have known to have been *read publicly in many Churches of old, and amongst as also.*”<sup>p</sup> I have stated these particulars, that no doubt might remain on the mind of the reader, of the authenticity of this Epistle, and of the credit to which it is so justly entitled.

In this Epistle to the Corinthians, which we find was publicly read in the Churches, as late as the fourth century, this holy and Apostolic man, says, “The Sceptre of the Majesty of God, our Lord Jesus Christ, came not in the show of pride, and arrogance, *though he could have done so*; but with *humility*, as the Holy Ghost had before spoken concerning him.” And then he copies the 53 ch. of Isaiah, as describing the humiliation and death of our blessed Lord.<sup>q</sup>

From this quotation it evidently appears that, St. Clement believed in the essential divinity of Christ, and that the Corinthian Church held the same faith. If he had, with the Arians, considered him as a super-angelic creature, he would not have said, *though he could have done so*, because, this implies *independence*, but all the hosts of heaven are dependent upon God. If he had, with the Socinians, considered him a mere man, he would have used some less dignified appellation than *the sceptre of the Majesty of God*, a title greatly superior to any that ever was bestowed upon any of the prophets. If Clement had not believed in the essential divinity of Christ, he would not have believed that he could have come with *power* and

<sup>n</sup> Lardner's Works, I. p. 292.

<sup>o</sup> Euseb. Hist. Eccl. Lib. 4. cap. 23. gr. vel 22 Han. Lardner's Works, I. p. 291.

<sup>p</sup> Euseb. Eccl. Hist. lib. 3. cap. 14.

<sup>q</sup> Clem. Epist. ad Corinth. S. 16. Archbishop Wake's translation.

*glory, instead of humility and abasement.* And this faith is warranted by Christ's own expression: "O Father, glorify thou me with thine own self, with the *glory which I had with thee before the world was;*"<sup>r</sup> and if we compare this text with Phil. ii. 5, 6, 7, we shall see that their faith is confirmed by the Apostle — "Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation;" [εαυτον εκενοει, literally, *he emptied himself* of that glory which made him equal with God, in his nature and essence, and which he had with the Father before the world was;]<sup>s</sup> "and took upon him the form of a servant, and was made in the likeness of men."<sup>t</sup> Comparing the latter clause of this verse with Gal. iv. 4, "God sent forth his Son made of a woman," we may ask, if Christ was a man, how could he otherwise have been born? And we need no revelation to tell us, if he was the Son of Joseph and Mary, that he was born of a woman, and was made in the likeness of men. But as he was God by nature and essence, being in a peculiar sense the *only begotten Son of God*, he could have come with glory transcending the knowledge of man. Or he could have assumed the angelic nature. But St. Paul informs us,<sup>t</sup> that "he took not on him the *nature of angels*; but the *seed of Abraham*." This text further proves the truth of Clement's faith, that Christ *could have come*, in glory and power, instead of humility and sorrow;

<sup>r</sup> John, xvii. 5.

<sup>s</sup> Professor Stuart, after laborious examination, gives the following as the translation which the Greek not only admits, but demands: "Let the same mind be in you which was in Christ Jesus; who being in the condition of God did not regard his equality with God as an object of solicitous desire, but humbled himself, (assumed an inferior or humble station,) taking the condition of a servant, being made after the similitude of men, and being found in fashion as a man, he exhibited his humility by obedience, even to the death of the cross." Phil. ii. 5—8. Letters to Channing, p. 88. third Ed. See Adam Clarke on the place. It is here worthy of remark that, the Churches of Vienne and Lyons, in A. D. 177, sent an account of the sufferings of their martyrs to the Churches of Asia and Phrygia. In this Epistle they use the words nearly as in our common translation. See Euseb. Hist. Eccl. lib. 5. c. 11. Han. And they are so translated by Lardner, Works, vol. I. p. 361. Middleton on the Greek Article, pp. 537, 538, 539.

<sup>t</sup> Heb. ii. 16.

for as the lesser cannot assume the higher nature, so it is evident that Christ was *superior* to the Angels, and therefore was not man.

St. Paul was brought up at the feet of Gamaliel,<sup>u</sup> and was a man of learning as well as a Christian and an Apostle. Would he, or would any man of common sense, seriously tell the people that Christ was made in the *likeness* of men,<sup>v</sup> if he was no more than man? Were not their own eyes sufficient to satisfy them on this subject, without St. Paul's solemn declaration? This would have been trifling with the understanding of the Philippians, and beneath his character and attainments. But as Christ was "God manifest in the flesh,"<sup>w</sup> St. Paul was solicitous to impress upon their minds, his condescension and grace, in *emptying himself* of his glory, *assuming our nature*, and making atonement for the sins of the world. This is the mystery, which St. Paul calls the *great mystery*,<sup>x</sup> and which they could not have discovered by any effort of their own minds, therefore, it was necessary that it should be revealed to them by divine inspiration. But they would have deemed themselves insulted to have been told, even by so distinguished an Apostle as St. Paul, that *a man was made like a man*.

It will not be denied by the impugners of our Lord's divinity, that Christ knew the import of every word he spoke, and, that, in his human nature he was too honest, and too pious, wilfully to mislead the people, by the ambiguity of his language, upon so awful, and so important a subject. He is the way, and the truth,<sup>y</sup> and spoke the words of God, the Father,<sup>z</sup> whose word is truth;<sup>a</sup> and, therefore, when he claims the divinity, we must believe and adore.

Let us seriously examine and weigh the import of the following texts:

Christ "being in the form of God, thought it not robbery to be *equal with God*."<sup>b</sup>

<sup>u</sup> Acts, xxii. 3.

<sup>v</sup> Phil. ii. 7.

<sup>w</sup> 1 Tim. iii. 16.

<sup>x</sup> Ibid.

<sup>y</sup> John, xiv. 6.

<sup>z</sup> ver. 24. ch. xvii. 14. 18.

<sup>a</sup> Ibid. 17.

<sup>b</sup> Phil. ii. 6.

"The Jews sought the more to kill him, because he said that God was his Father, making himself *equal with God.*"<sup>c</sup>

"I and my Father are one. Then the Jews took up stones again to stone him. Jesus answered them, Many good works have I showed you from my Father; for which of those works do ye stone me? The Jews answered him, saying, For a good work we stone thee not; but for blasphemy; and because that thou, being a man, makest thyself God." And immediately after he says, "If I do not the works of my Father, believe me not. But if I do, though ye believe not me, believe the works: that ye may know, and believe, that the Father is in me, and I in him. Therefore they sought again to take him;"<sup>d</sup> for making himself God, by declaring "the Father is in me, and I in him," as he had said before, "I and my Father are one." Upon this declaration a question presents itself: If Christ were a creature, would he have dared to have named himself before God the Father? "I and my Father." And would St. Paul have dared to have placed his name first: "The grace of our Lord Jesus Christ, and the love of God," &c.<sup>e</sup> But as "God was in Christ reconciling the world to himself,"<sup>f</sup> so Christ declared, "I am in the Father, and the Father in me,"<sup>g</sup> and the God-head one.

"The High Priest asked him [Christ] and said unto him, Art thou the Christ, the *Son of the Blessed?* And Jesus said, I am."<sup>h</sup> This corresponds with our Lord's answer to the woman of Samaria: "The woman saith unto him, I know that Messias cometh, which is called Christ: when he is come, he will tell us all things, Jesus saith unto her, I that speak unto thee am he."<sup>i</sup>

These texts, beside many others, afford conclusive evidence of Christ's divinity. The great Apostle of the gentiles asserts that, Christ "thought it not robbery to be equal with God;" or as it is rendered by Professor Stuart,<sup>k</sup>

<sup>c</sup> John, v. 18. xix. 6, 7.

<sup>d</sup> John, x. 30—39.

<sup>e</sup> 2 Cor. xiii. 14.

<sup>f</sup> 2 Cor. v. 19.

<sup>g</sup> John, x. 38. xiv. 11. See on this text, Jones on the Trinity.

<sup>h</sup> Mark, xiv. 61, 62.

<sup>i</sup> John, iv. 25, 26.

<sup>k</sup> See page 44.

"did not regard his equality with God as an object of solicitous desire." If Christ were a mere creature, however near he might approach the throne of God, he would be guilty of blasphemy if he assumed an equality with his Creator. To avoid this difficulty, Dr. Priestley denies St. Paul's inspiration, and leaves his followers at liberty, to believe his Epistles to be nothing more than a farrago of nonsense, and inconclusive reasoning. The Jews assert,<sup>l</sup> that Christ used such expressions of himself as convinced *them* that he assumed the divinity, and made himself equal with God. There could be neither mistake in his meaning, nor misinterpretation of his language; for he spoke in the language of the country, and at different times to the same purport; and we find that the Jews, more than once, were going to stone him, agreeably to their law,<sup>m</sup> for blasphemy, because, being a man, *he made himself God.*<sup>l</sup> But we are not left to mere inference. He has declared himself to be the Son of the Supreme God, in such a sense, as to partake of his Essence. And so the Jews certainly understood him. When he was arraigned before the High Priest, and was desired by him to declare, whether he was the *Son of the Blessed*, he explicitly declared that he was.<sup>n</sup> Or, in the language of St. Matthew, "the High Priest answered and said unto him, I adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God?"<sup>p</sup> That is, whether he was the Messiah, who was to come, or whether they were still to look for another.<sup>q</sup> It must be observed that, the Jews did not deny the divinity of *the Christ*, but only denied that *Jesus* was the Christ. From our Lord's answer, the High Priest understood him to say, that he was *this* divine

<sup>l</sup> John, v. 18. viii. 58, 59. x. 33. Dr. Hales has an excellent note on John, x. 31—34, "because thou, being *a man*, makest thyself *God.*" He says, "that *Theos* here, should be rendered *a God*, as contrasted with *anthropos*, *a man.* Acts, xii. 22. The Jews evidently did not mean *God the Father*, which would be absurd; but *o deuteros Theos, the second God*, as Philo, the Jew, styled the *Logos.*" Anal. of Chron. B. 2. part 2 p. 816. The second God, that is, the second *in order*, the Father being the first, but the Essence the same; for the Jews firmly believed in the Unity of the Godhead.

<sup>m</sup> Levit. xxiv. 14.

<sup>p</sup> Matt. xxvi. 63.

<sup>o</sup> Mark, xiv. 61, 62.

<sup>q</sup> Luke, vii. 20.

Personage; but as he believed Jesus to be a mere man, he rent his clothes, and said, we need no further witnesses for we have heard his blasphemy.<sup>r</sup>

The Unitarians would make us believe that, when Christ is called the Son of God, it implies no more than when we are so called, and is an expression of affiliation and sanctity of character. But can we possibly suppose that, the Jews accused him of blasphemy, and finally crucified him, for asserting his sanctity of character? The thing cannot be believed.<sup>s</sup>

If Christ had been but a mere man, or the most exalted creature, and had claimed the Godhead with the Father, he would have been obnoxious to Jehovah. He would not have been the Son in whom the Father was well pleased, and whom the people were commanded to hear; and he would have been suffered to remain in the grave, until the judgement, as an impostor and a blasphemer. But God the Father has given us, in the resurrection of Christ, the most conclusive evidence of the truth of his doctrine and words, and that he was, what he assumed to be, in Essence, one with the Father. That God will assuredly punish those who attempt to rob him of his honor, or his glory,<sup>t</sup> by appropriating to themselves his titles or attributes, we have a remarkable instance in Acts, xii. 21—24. When Herod sat upon his throne, and received the adulation of his courtiers, and submitted to be called God, without reproving the people for their blasphemy, the Angel smote him, and he was eaten by worms, and died.

We may further remark on Phil. ii. 7, 8, that Christ “made himself of *no reputation*;” “and being found in fashion as a man, he *humbled* himself,” &c. Jesus Christ *emptied himself*<sup>v</sup> of the effulgence of his glory which he possessed in his divine nature, and *humbled* himself to a level with the creatures whom he had formed. He was *incarnate*, and became *subject* to death, to which, in his

<sup>r</sup> Mark, xiv. 63, 64.

<sup>s</sup> “The phrase *uioi Theou* in the plural, is sometimes used to signify *Saints* or *Holy Men*: but in the Singular, when it is spoken of Christ, there is no reason to infer that such is ever the meaning in the New Testament.” Middleton on the Greek Article, p. 180.

<sup>t</sup> Matt. iii. 17. xvii. 5.    <sup>u</sup> Isa. xlii. 8. xlvi. 11.    <sup>v</sup> See page 44.

divine nature, as the Son of God, he was not liable. St. Luke states that, it was *not possible* for the grave to retain him;<sup>w</sup> which is a direct proof that he was not, *by nature*, subject to mortality, and, therefore, was not a mere man. Besides, if he had been a mere man, or a super-angelic creature, he would have *exalted* his reputation by becoming the Mediator between God and Man. But as he was God, he *humbled* himself to assume the Mediatorial Office, and, therefore, the human nature which he assumed, was exalted in heaven.<sup>x</sup> We may take another view of this subject. The utmost exertions that piety can use, can neither satisfy divine Justice, nor, alone, save the soul alive. None can make atonement for himself, or his brother.<sup>y</sup> Moses and the Prophets were saved through the merits and efficiency of the great Atonement,<sup>z</sup> which was prefigured by the types of the law; and the Apostles knew no other salvation, than through the blood of the cross, prefigured by the sacrificial offerings, and looked, solely, to that Jesus, who is the author and finisher of our faith.<sup>a</sup> After we have done all that is commanded us, we are but unprofitable servants, and have done no more than our duty.<sup>b</sup> We are not saved by any works of righteousness of our own, but by the grace and righteousness of Christ; by the washing of regeneration, and renewing of the Holy Ghost.<sup>c</sup> As it is only through the merits and intercession of Jesus Christ, and his sufficient righteousness imputed to us, as he bore our sins in his own body on the tree,<sup>d</sup> that we can hope for salvation in the world to come, we can readily perceive the extent of his merits, and the love and gratitude we owe to him, for his condescension and grace.<sup>e</sup> But if Christ had been a mere man, as the Socinians be-

<sup>w</sup> Acts, ii. 24.

<sup>x</sup> Phil. ii. 9, 10.

<sup>y</sup> Ps. xl ix. 7.

<sup>z</sup> Luke, i. 69, 70. Deut. xviii. 15. Acts, iii. 22, 23, 24. Heb. ix. 15—28. John, viii. 56.

<sup>a</sup> John, i. 29. 1 Cor. xv. 19. Gal. iii. 8. Heb. xi. xii. 1, 2.

<sup>b</sup> Job, xxxv. 7. Luke, xvii. 10.

<sup>c</sup> Titus, iii. 5.

<sup>d</sup> 1 Peter, ii. 24.

<sup>e</sup> Isa. lxx. John, i. 29. xiv. 6. Rom. iii. 24. v. 9, 10, 11. viii. 1. 1 Cor. i. 30. xv. 3. 2 Cor. v. 21. Gal. iii. 13. Eph. iv. 32. Col. i. 14. 20. 22. 1 Tim. ii. 5, 6. Heb. vii. 25. ix. 22—24. x. 4—11. 1 Pet. iii. 18.

lieve; or if he had been the first, and the best of all created intelligences, as the Arians believe, still he would have been but a creature, and, as a creature, bound by the laws of creation in obedience to the will of his Creator. Therefore, if God had *sent*<sup>f</sup> such a creature into the world to redeem man,<sup>g</sup> it would have been his *duty* to have *obeyed*, if he did not wish to rebel against his Creator and his God. There could then have been no *merit* where there was no other choice than between obedience and rebellion; and all that he could have done for man would have been but a mere act of duty. But if we believe, with the Scriptures, that Christ subsists in the unity of the Godhead, as the second Person of the ever-blessed Trinity, then his merits are transcendently displayed in his humiliation and sacrifice. A creature could have been *compelled* by the uncontrollable power of God, to have made the atonement; but the Second Person of the Trinity could have been moved by no cause acting out of himself, and, therefore, the atonement made by Christ, was the result of his own ineffable love and goodness to fallen man. The merits of Christ, then, are so transcendently great and glorious, that man should fall at his feet, and cry out with the royal Psalmist; “what is man, that thou art mindful of him? and the Son of Man that thou visitest him?”<sup>h</sup> And with holy Job, “Lord I am vile; I will lay my hand upon my mouth; I abhor myself, and repent in dust and ashes.”<sup>i</sup>

Further. Upon this passage of St. Clement, the learned Bishop of St. Asaph, in one of his Letters to Dr. Priestley, says, “I cited the passage, as it stands in our modern copies. More ancient copies, those which Jerome used, instead of *kaiper dunamenos*, ‘although he had it in his power,’ had *kaiper panta dunamenos*, ‘although he had all things in his power. This appears from Jerome’s translation of the passage which is in these words, ‘Sceptrum Dei, Dominus Jesus Christus non venit in jactantia superbiæ, cum possit omnia.’”<sup>k</sup> This is a further confirmation of the omnipotence, and, consequently, of the essen-

<sup>f</sup> John, iii. 17. iv. 34. v. 36.

<sup>g</sup> John, iii. 16, 17.

<sup>h</sup> Ps. viii. 4.

<sup>i</sup> Job, xl. 4. xlvi. 6.

<sup>k</sup> Horsley’s Tracts, pp. 131, 132.

tial divinity of our blessed Lord, as asserted by the primitive Church.

In the Recognitions ascribed to Clement, there is this passage: "Be baptised in the name of the *Most Holy Trinity*, and then if ye believe with entire faith, and true purity of mind, ye also shall expel wicked spirits and demons out of others, and free them from diseases. For the demons know and acknowledge them that have devoted themselves to God, and are sometimes expelled even at their presence."<sup>l</sup>

It is generally believed that, St. Clement was not the author of the Recognitions; they are, however, of acknowledged antiquity, and are supposed to have been written in the second or third century.<sup>m</sup> This will show that the doctrine of the Holy Trinity was believed, at that time, to be contained in the baptismal sacrament, as appointed by divine authority.<sup>n</sup>

#### SECT. VI.

### ST. BARNABAS.

THIS holy man was a Levite of Cyprus, and was early converted to the Christian faith.<sup>o</sup> He became a zealous Apostle and fellow-labourer with St. Paul,<sup>p</sup> with whom he was brought up at the feet of Gamaliel. His name, originally, was Joses, but it was changed by the Apostles to Barnabas; *i. e.* the son of Consolation.<sup>q</sup> So sincere was his conversion, and so ardently did he devote himself to the service of his Lord, that he sold his land, and laid the money at the Apostles feet.<sup>r</sup> The manner of his death is uncertain; some authorities state that, he was stoned to death by the Jews in Cyprus.

<sup>l</sup> Clem. Rom. Recog. cap. 33. apud Hale's Anal. of Chron. vol. II. B. 2. p. 1062.

<sup>m</sup> Jortin's Remarks Eccl. Hist. I. p. 215. Mosheim's Eccl. Hist. I. p. 112. Lardner's Works, I. p. 465. 4to. Ed.

<sup>n</sup> Matt. xxviii. 19. See Lardner's Works, I. p. 289. 4to Ed. Cave's Lives, II. p. 200.

<sup>o</sup> Acts, iv. 36, 37.

<sup>p</sup> xv. 35, 36.

<sup>q</sup> iv. 36, 37.

The only writing attributed to this Apostle, by the primitive fathers,<sup>r</sup> is one with the title of "the Catholic Epistle of St. Barnabas." It was written A. D. 71, or 72, but was not received as an inspired book, when the Canon of the New Testament was completed. There were, probably, some doubts of its being the genuine production of this Apostle, for if that could have been satisfactory ascertained, its inspiration would not have been doubted, for St. Luke declares that, he "was a good man, and full of the Holy Ghost."<sup>s</sup> Whether it be his or not, it is of the Apostolical age.

This Epistle contains the following passages: "The Lord was content to suffer for our souls, although he be *Lord of the whole earth*; to whom God said in the beginning of the world, *Let us make man after our own image and likeness.*" S. 5.

"Then he clearly manifested himself to be the Son of God. For had he not come in the flesh, how should men have been able to look upon him, that they might be saved? Seeing if they behold only *the sun*, which was *the work of his hands,*" &c. S. 5.

"For thus the Scripture saith concerning us, where it introduceth the Father speaking to the Son; *Let us make man after our own likeness and similitude;*" &c. S. 6.

These quotations show that, the primitive Christians believed in the pre-existence of Christ. They likewise show that, they believed him to be the Creator of the World. Creation is the highest act of omnipotence, and the peculiar and distinguishing attribute of the Supreme God.

"All things were made by him, [Christ] and without him was not any thing made that was made."<sup>t</sup> For by him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers: all things were created by him, and for him: and he is before all things, and by him all things consist."<sup>u</sup> Compare this with Rev. iv. 11. where the four and twenty elders worship the Fa-

<sup>r</sup> Clein. Alex. Strom. l. 2. p. 373. Paris 1629. Orig. con. Cels. lib. 1. p. 49. Cantab. 1677, and several others.

<sup>s</sup> Acts, xi. 24.

<sup>t</sup> Gen. i. 26.

<sup>u</sup> John, i. 3.

<sup>v</sup> Col. i. 16, 17.

ther and say, “Thou art worthy, O Lord, to receive glory and honour and power: for thou hast created all things, and for thy pleasure they are and were created.” If all things were created by the Father for his pleasure; and if all things were created by and for Christ, there must of necessity, either be two supreme Gods, for whose pleasure, and honor and glory all things were made in heaven and earth, or Christ is one in essence with the Father. Again. Christ is before ALL things, both visible and invisible that were created, he must, then, be uncreated, and, therefore, God. But the Father saith by his Prophet,<sup>w</sup> “I am the Lord that maketh all things, that stretcheth forth the heavens alone, that spreadeth abroad the earth by myself.” If the Supreme God, alone, made all things; if he made them by himself, then is Christ in unity with the Supreme God, because all things in heaven and earth were made by him, and without him was nothing made.<sup>x</sup>

## SECT. VII.

## ST. HERMAS.

“THE Shepherd of St. Hermas” is referred to by Irenaeus, Clem. of Alexandria, Origen, Turtullian and others of the Ancients. Eusebius states that it was read in the Churches.<sup>y</sup> Hermas is the same person to whom St. Paul sends his salutations, at Rome.<sup>z</sup> It is thought he died there, A. D. 81; but Lardner places it about 100.

In his 3rd Book, Simil. 9. S. 12. this primitive Christian says; “The Son of God is indeed more ancient than any creature; insomuch that he was in Council with his Father at the creation of all things;” or as it is in the margin, “of all creatures.”

If Christ was more ancient than any creature, it is evident that, he was not deemed a creature by St. Hermas,

<sup>w</sup> Isa. xliv. 24.

<sup>x</sup> See John, i. 3. Wake’s translation of the Apostolical Fathers, pp. 69. 251. Am. Ed. Lardner’s Works, I. p. 283. 4to Ed.

<sup>y</sup> Euseb. Hist. Eccl. lib. 3. cap. 3.

<sup>z</sup> Rom. xvi. 14.

and if not a creature, he is God. If the primitive Church believed Christ to have been in consultation with the Father, at the creation of man, they certainly held the Supreme God in too much awe and reverence to suppose, that he would consult with any created being about the highest act of omnipotence ; the creation of man out of the dust of the field.<sup>a</sup>

## SECT. VIII.

## PLINY, THE YOUNGER.

THE next evidence I shall adduce is that of a Pagan philosopher, a man of distinguished talents in the literary world, and greatly esteemed for his amiable and moral character.

Cœcilius Secundus Pliny, a disciple of the celebrated Quintilian, and usually called the Younger, to distinguish him from the Naturalist, was Pro-Consul of Pontus and Bithynia, and died, A. D. 113. A few years before his death, he addressed a Letter to the Emperor Trajan, soliciting instructions as to the course to be pursued with the Christians. He states that, in their examinations, "they affirmed that the whole of their guilt, or their error, was, that they met on a certain stated day, before it was light, and addressed themselves in a *form of prayer to Christ, as to some God.*"<sup>b</sup>

When Pliny wrote this letter, St. Paul had been dead about forty years, and St. John was scarcely cold in his grave. This letter affords us the testimony of an enemy, that Christ was worshipped as *God*, at this very early period of the Christian Church. We may then safely conclude, that this practice was derived from the Apostles, and was the faith and custom of the Church. I view this fact, so well established, as perfectly conclusive on the subject; and as superior to all the arguments that the

<sup>a</sup> See Wake's Apostolical Fathers, pp. 87. 281. Am. Ed. Lardner's Works, I. p. 304. 4to Ed.

<sup>b</sup> Plin. ad Traj. lib. x. epis. 97. See Milner's Church Hist. I. p. 147.

Unitarians can bring against our Lord's divinity. The faith of the primitive Christians, was a belief in the Deity of Jesus, and for this faith, men, women and children were murdered by heathens and Jews.

Tertullian, a Presbyter of Carthage, who had been converted from Idolatry, makes the same quotation from Pliny, in his Apology for the Christians, which he dedicated to the Roman Magistrates, during the reign of Severus. This proves that, the Consul's statement was acknowledged by the Christians to be true, or Tertullian would not have introduced it in their defence. It likewise proves that, the Christians, until his time, continued to worship Christ as God. He died A. D. 216.<sup>c</sup>

#### SECT. IX.

#### ST. IGNATIUS, *Bishop of Antioch.*

THE Church at Antioch, the metropolis of Syria, where the Apostles were first called Christians,<sup>d</sup> was founded by St. Peter and St. Paul; the former labouring among the Jews, the latter among the Gentiles. When the Apostles left the city to plant Churches in other places, the care of the Jewish converts was transferred by St. Peter to Euodius;<sup>e</sup> and that of the Gentiles by St. Paul to Ignatius.<sup>f</sup> On the death of Euodius, the Christian converts were united into one church under Ignatius.<sup>g</sup>

This holy man was a native of Syria, and was acquainted with some of the Apostles.<sup>h</sup> He was consecrated by St. Paul, Bishop of Antioch, A. D. 69,<sup>i</sup> and suffered martyrdom for the faith, being torn to pieces by wild beasts, at Rome, Dec. 20, A. D. 107, seven years after the death of St. John, the Evangelist. Thus cotemporary and conver-

<sup>c</sup> Tert. Apolog. cap. 2. Euseb. Hist. Eccl. lib. 3. cap. 33, vel 30. Han.

<sup>d</sup> Acts, xi. 26.

<sup>e</sup> Phil. iv. 2.

<sup>f</sup> Const. Apes. lib. 7. c. 47. p. 451.

<sup>g</sup> Cave's Lives, II. p. 222.

<sup>h</sup> Chrysost. Hom. in Ignat. I. p. 499. Socrat. Hist. Eccl. lib. vi. cap. 8.

<sup>i</sup> Cave's Lives, II. p. 222.

sant with the Apostles, and with those who had seen the Lord, we have no reason to doubt that his doctrine was such as he had learned from them, and such as they had approved.<sup>k</sup>

The following Proem to his Epistle to the Ephesians, shows that this holy and apostolical man, believed in the essential divinity of Christ :

"Ignatius, who is also called Theophorus, to the Church which is at Ephesus, in Asia, most deservedly happy; being blessed through the greatness and fulness of God the Father, and predestinated before the world began, that it should be always unto an enduring and unchangeable glory; being united and chosen through his true passion, according to the will of the Father, and *Jesus Christ our God*; all happiness by *Jesus Christ*, and his undefiled Grace."<sup>l</sup>

To show the two natures in Christ, that he was perfect God and perfect Man, this holy martyr says in the same Epistle, S. 7. "There is one Physician, both fleshly and spiritual; *made and not made*; *God INCARNATE*; true life in death; both of Mary and of God: first passible, then impassible; even *Jesus Christ our Lord*."<sup>m</sup>

This extract, I think, is evidence that the holy father was conversant with the writings of the Apostles and Evangelists, and had received, and taught, with the Scriptures, the doctrine of Christ's essential divinity.

"The *Word* was made flesh." John, i. 14. The Logos assumed our nature in the womb of the Virgin.

"God was manifested in the flesh." 1 Tim. iii. 16. The Godhead was united to Manhood. "They shall call his name Emanuel, which is, being interpreted, *God with us*." Isa. vii. 14. Matt. i. 23. God shall dwell upon earth in the likeness of sinful men. His name was called Emanuel, that it "might be fulfilled which was spoken of the Lord by the Prophet, saying, Behold a virgin shall be with child, and shall bring forth a son, and they shall call his name Immanuel :" That it might be distinctly known, that he was the Being of whom the Prophet spoke. IM-

<sup>k</sup> See Lardner's Works, I. p. 313. 4to Ed.

<sup>l</sup> Wake's Apostolical Fathers, p. 191. Am. Ed.

<sup>m</sup> Ibid. p. 194.

MENU-EL, literally means “*The strong God with us;*” the true God, incarnate.”

“ He [Christ] took part of flesh and blood.” Heb. ii. 14. God incarnate, perfect God and perfect man; therefore, says Ignatius, Christ is “**God INCARNATE.**”

The testimony of the Prophets and the Apostles was sufficient authority to this pious and holy martyr. He believed the Scriptures, and the doctrine he had learned of the Apostles, and was satisfied that, “*God himself appeared in the form of a man.*”<sup>n</sup>

More authority is due to Ignatius, in matters of faith and doctrine, than to any human being now in existence. He not only lived in the Apostolic Age, and received his doctrines from the Apostles themselves, but the miraculous influences of the Holy Spirit, certainly continued with the Church in the time of this holy man, and, probably, for some time longer.<sup>p</sup> Now it may be asked, for what purpose was the influence of the Holy Spirit given to the Church, if it was not to “ guide it into all truth?”<sup>q</sup> The miraculous operations which the primitive Christians were able to perform, through the influence of the Holy Ghost, were unquestionably intended to confirm the truth of the Christian religion, and the faith of the Church. And we cannot believe that, the divinely instituted teachers of Christianity, who, we may reasonably suppose, had as large a share of the Holy Spirit, as ordinary Christians, were ignorant of the God whom they worshipped. We deem it impossible for them to have taught the people a lie, or to have professed what they did not believe. For their faith, they laid down their lives at the stake. We cannot then, believe, that they would deliberately declare *Christ* to be the *Incarnate God*, if it was not the acknowledged and orthodox faith of the Church. Besides, the uniformity of faith professed by the Churches, in the earliest

<sup>n</sup> See Pearson on the Creed, I. Art. 2. p. 137. Dr. A. Clarke, on Matt. i. 23. Horæ Solitariae, I. 65.

<sup>o</sup> Wake’s Apos. Fath. p. 198. Am. Ed.

<sup>p</sup> Just. Martyr. Dial. pp. 308. 315. Spencer in Notis ad Origen contra Cels. p. 5. Hale’s Anal. of Chronol. Vol. 2. B. 2, pp. 1068, 1069. Jortin’s Remarks on Eccl. Hist. I. p. 285.

<sup>q</sup> John, xvi. 13.

ages of Christianity, in every important orthodox principle, is sufficient to satisfy us that the faith of Ignatius, Bishop of Antioch, and disciple of St. John, was the faith of the Christian Church, derived from the Apostles and Disciples of our Lord. But to return to the Epistles of this holy martyr :

" Let my life be sacrificed for the doctrine of the cross ; which is indeed a scandal to the unbelievers, but to us is salvation and life eternal. " Where is the wise man ? Where is the disputer ? " Where is the boasting of those who are called wise ? For our God JESUS CHRIST, was according to the dispensation of God, conceived in the womb of Mary, of the seed of David by the Holy Ghost," &c.— " Hence all the power of magic became dissolved ; and every bond of wickedness was destroyed ; men's ignorance was taken away ; and the old kingdom abolished ; God himself appearing in the form of a man, for the renewal of eternal life." S. 18, 19.<sup>s</sup>

The same faith runs through all his Epistles, which, it must be recollected, were written when the crown of martyrdom was before his eyes. Jesus Christ was his only hope and comfort, amidst the awful trials to which he was called, because Jesus Christ was his Redeemer and his God. The following is the Proem to his Epistle to the Romans :

" Ignatius, who is also called Theophorus ; to the Church which has obtained Mercy from the Majesty of the Most High Father, and his only-begotten Son Jesus Christ ; beloved and illuminated through the will of Him who willeth all things which are according to the love of JESUS CHRIST OUR GOD, which also presides in the place of the region of the Romans ; and which I salute in the name of Jesus Christ, as being united both in flesh and spirit to all his commands, and filled with the grace of God ; all joy in JESUS CHRIST OUR GOD." <sup>t</sup>

Again he says, " Nothing is good, that' is seen. For even our God JESUS CHRIST, now that he is in the Father, does so much the more appear."<sup>u</sup>

<sup>r</sup> 1 Cor. i 20.

<sup>t</sup> Ibid. p. 211.

<sup>s</sup> Wake's Apos. Fath. p. 197. Am. Ed.

<sup>u</sup> Ibid. Sec. 3. p. 212.

When speaking of the sufferings which awaited him, he says, "Permit me to imitate the Passion of my God." It was Christ who suffered, therefore the passion of Christ was called, by Ignatius, the Passion of God.<sup>v</sup>

St. Ignatius, in his Epistle to the Magnesians, expressly states the pre-existence and eternity of Christ. —"Being intrusted with the Ministry of Jesus Christ; who was with the Father *before all ages*, and appeared in the end to us."<sup>w</sup> And again. "There is but one God who has manifested himself by Jesus Christ his Son; who is his ETERNAL WORD."<sup>x</sup>

In his Epistle to St. Polycarp, Bishop of Simeyrna, he says, "Consider the times; and expect him, *who is above all time, ETERNAL, invisible, though for our sakes made visible*: Impalpable and Impassible, yet for us subjected to sufferings; enduring all manner of ways for our salvation."<sup>y</sup>

The pre-existence of Christ, is the doctrine of the Scripture. Among many others that support the faith and doctrine of Ignatius, are the following passages:

"No man hath ascended up to heaven, but *he that came down from heaven*, even the Son of Man, *who is IN heaven*.<sup>z</sup> Here, Christ not only proves his pre-existence, "*he came from heaven*," but likewise his Deity; "*who is IN heaven*," while he was speaking on earth; for ubiquity is an attribute belonging alone to God.

"He that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is *above all*.<sup>a</sup>

"I *came down from heaven*, not to do mine own will, but the will of him that *sent me*.<sup>b</sup> This verse shows in two ways, Christ's pre-existence. First; *he came down from heaven*; and, secondly, no person can be *sent* before he *exists*.

"Jesus knowing that the Father had given all things into his hands, and that he was *come from God, and went to God*.<sup>c</sup>

<sup>v</sup> Wake's Apos. Fath. S. 6. p. 214. Am. Ed.

<sup>w</sup> Ibid. S. 6. p. 202.

<sup>y</sup> Ibid. S. 3. p. 229.

<sup>b</sup> John, vi. 38.

<sup>x</sup> Ibid. S. 8. p. 203.

<sup>z</sup> John, iii. 13.

<sup>c</sup> John, xiii. 3.

<sup>a</sup> John, iii. 31.

"I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father."<sup>d</sup>

"By him were all things created, that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist."<sup>e</sup>

The union between the Father and the Son, is thus expressed by Ignatius, in his Epistle to the Magnesians; "Farewell, and be ye strengthened in the concord of God; enjoying his inseparable Spirit, which is Jesus Christ."<sup>f</sup>

In his Epistle to the Trallians, he says, "continue inseparable from Jesus Christ our God."<sup>g</sup> And in the conclusion of his Epistle to Polycarp, his fellow labourer, and fellow martyr, he says, "I wish you all happiness in our God, JESUS CHRIST, in whom continue in the unity and protection of God."<sup>h</sup>

That St. Ignatius worshipped Christ in unity with the Father, we are assured by his Epistle to the Philadelphians. He says, "the Lord forgives all that repent, if they return to the unity of God."<sup>i</sup> And to the Magnesians, he says, "Wherefore come ye all together as unto one temple of God; as to one altar, as to one Jesus Christ; who proceeded from one Father, and exists in one, and is returned to one."<sup>k</sup>

This holy martyr was so distinguished a disciple among the early Christians, that the Church at Philippi wrote to St. Polycarp, Bishop of the Church at Smyrna, for copies of his epistles; to which Polycarp replied: "The Epistles of Ignatius which he wrote unto us, together with what others of his have come to our hands, we have sent to you, according to your order; which are subjoined to this epistle: by which we may be greatly profited; for they

<sup>d</sup> John, xvi. 28.

<sup>e</sup> Col. i. 16, 17. Heb. i. 2, 3.

<sup>f</sup> Wake's Apos. Fath. S. 15. p. 205. Am. Ed.

<sup>g</sup> Ibid. S. 7. p. 208.

<sup>h</sup> Ibid. S. 8. p. 231.

<sup>i</sup> Ibid. S. 8. p. 219.

<sup>j</sup> Ibid. S. 7. p. 202. See John, x. 30. xiv. 11, 12. xvi. 28. xvii. 21, 22. 24. Eph. iv. 3—7.

treat of faith, and patience, and of all things that pertain to edification in the Lord Jesus. What you know certainly of Ignatius, and those that are with him, signify unto us."<sup>l</sup> Among the things which Polycarp declares are "profitable," and which "pertain to edification," in the writings of Ignatius, are, as we have seen, the *Deity* of Jesus Christ.<sup>m</sup>

<sup>l</sup> Polycarp. Epis. ad Philip. S. 13, 14. Wake's Apos. Fath. p 189.

<sup>m</sup> The *smaller* Epistles of the Apostolical Fathers, from which we have quoted, are acknowledged to be authentic and genuine; the larger epistles, are spurious. Consult, on this subject, Archbishop Wake's translation. Horsley's controversial Tracts, pp. 133—139. Jortin's Remarks on Eccl. Hist. I. pp. 54—61. Milner's Church Hist. I. p. 158. Doddridge's Lectures, I. p. 400. Euseb. Hist. Eccl. lib. 3. cap. 35. gr. vel 32. Han. Lardner's Works, (a Unitarian) I. pp. 315, 316. 4to ed. Simpson's Deity of Jesus, pp. 468, 469. and Kett's Bampton Lecture, Notes, pp. 22—25; where a further list of authorities are referred to.

## CHAPTER III.

## SECOND CENTURY.



## SECT. I.

## CELSUS.

CELSUS, an Epicurean philosopher, lived in the beginning of the second Century. He is well known to the learned, as a writer against Christianity, whom Origen answered in eight Books, and refuted.

It is probable he had known some of the disciples of the Apostles, from whom he obtained his knowledge of the Christian doctrines. He mentions the incarnation of Christ, and that he was born of a Virgin;<sup>a</sup> that his disciples looked upon him as a *divine person*, and worshipped him as the Son of God.<sup>b</sup> He speaks collectively of the Father, Son and Holy Ghost,<sup>c</sup> and mentions several other circumstances which show him to have been conversant with the faith and doctrine of the Christians, although he did not believe in them himself.<sup>d</sup>

<sup>a</sup> Apud Orig. lib. 1. pp. 22—30. 32. Ed. Cantab.

<sup>b</sup> Lib. vi. pp. 303. 325. 327. lib. viii. pp. 385, 388.

<sup>c</sup> Lib. vii. p. 337.

<sup>d</sup> See Bryant on the Authenticity of the Scriptures, pp. 126—129.

## SECT. II.

ST. POLYCARP, *Bishop of Smyrna.*

THIS holy martyr was born at Smyrna, a city of great repute in the lesser Asia. He was a disciple of St. John, the Evangelist, and by him was made Bishop of Smyrna.<sup>e</sup> He is said to have been the Angel of the Church of Smyrna, to whom, among others, St. John addressed his Revelations.<sup>f</sup> Ireneus states that, Polycarp taught, and delivered to the Church, what he had received from the Apostles, and often spoke of his familiar intercourse with “the disciple whom Jesus loved :” That he took a peculiar pleasure in relating the sayings, and the things he had heard, from those who had seen the Lord.<sup>g</sup> This holy martyr joins God the Father and Jesus Christ, in his prayer for grace and benediction upon men : “the God and Father of our Lord Jesus Christ; and he himself who is our *everlasting* High Priest, the Son of God, even Jesus Christ,”<sup>h</sup> When at the stake and surrounded with the flames which were about to consume him, he concluded his dying prayer, with an ascription of glory, equally to the Father, the Son and the Holy Ghost. “For this, and for all things else I praise thee, I bless thee, I glorify thee by the eternal, and heavenly high priest, Jesus Christ thy beloved Son ; with whom to thee, and the Holy Ghost, be glory both now, and to all succeeding ages. Amen.”<sup>i</sup>

St. Polycarp, who had learned Christianity from one of the Apostles of our Saviour, who was consecrated a Bishop by an Apostle, and who was burnt alive for the faith preached by the Apostles, solemnly declared with his last

<sup>e</sup> Lardner's Works, I. p. 326. 4to Ed. Cave's Lives, II. p. 239. Euseb. Hist. Eccl. lib. 4. cap. 14.

<sup>f</sup> Rev. ii. 8—12.

<sup>g</sup> Iren. adv. Haeres lib. iii. c. 3. Euseb. Hist. Eccl. lib. 5. c. 20. Shepherd on Common Prayer, II. p. 193.

<sup>h</sup> Polycarp. Epis. ad Philip. S. 12. Wake's Apos. Fath. p. 189. Am. Ed. Bingham's Works, I. lib. 13. c. 2. s. 2.

<sup>i</sup> Wake's Apos. Fath. p. 246. Am. Ed. Shepherd on Common Prayer, II. 193.

breath at the stake, the *eternity* of Christ, and gave *equal* honor and glory to the three Persons in the ever-blessed Trinity. So that we find, the doxology to the Father, Son and Spirit as the one God in whose name we are baptised, by command of Christ himself,<sup>k</sup> was used by the primitive Christians; and it has ever since been continued in the Church of Christ, to the present day, and will continue in his Church triumphant when time shall be no longer.

After the martyrdom of St. Polycarp, the Church at Smyrna, addressed a letter to the "Church at Philomilium, and unto all the congregations of the holy Catholic Church, throughout Pontus," giving the particulars of his death; from which it appears that, the Christians were desirous of obtaining his body, after his martyrdom, that they might give it Christian burial. "But many pricked forwards Nicetes, the father of Herod, and his brother Dalces, to move the Pro-consul not to deliver to the Christians, his body, lest that (saith he) they, *leaving Christ*, fall a *worshipping* of him. This they said, when the Jews edged and urged them forwards, which continually watched us lest that we snatched him out of the fire; being ignorant of this, that we can never forsake Christ, which died for the salvation of the whole world, and that we can *worship none other*."<sup>l</sup>

From this statement it is evident that Christ was *worshipped* by the Church at Smyrna, over which the holy martyr St. Polycarp presided; and as the Christians can worship *no other being than God*, Christ, therefore, was worshipped as God. To worship any being less than God, is *Idolatry*.

From the preceding articles we may see the falsity of Dr. Priestley's assertion that, "we find nothing like divinity ascribed to Jesus Christ before Justin Martyr," and "that all the early fathers speak of Christ as not having existed always."<sup>m</sup>

<sup>k</sup> Matt. xxviii. 19.

<sup>l</sup> Euseb. Hist. Eccl. lib. 4. cap. 15.

<sup>m</sup> Hist. of Corrup. I. pp. 32. 42. See Lardner's Works, I. p. 325. Milner's Church Hist. I. 206. Cave's Lives, II. p. 237.

## SECT. III.

## JUSTIN MARTYR.

THIS holy man was born A. D. 103, and from a Platonic Philosopher, became a zealous and orthodox defender of the Christian faith. He was a proselyte of Samaria in Palestine, but of Grecian parentage. He wrote about forty years after the death of St. John, the Evangelist, and was beheaded at Rome, A. D. 167.

In his first Apology for the Christians, he says, “but we are not Atheists in respect to the most true God, the Father of all righteousness and wisdom, and of every other virtue; without the least mixture of depravity. For we *reverence and worship* both Him and his Son, who proceeded from Him, and who afforded us this knowledge of God and Christ, and afforded the same to the whole host of his excellent messengers, the good angels, who minister to Him, and are made like Him. We likewise *reverence and adore* that Spirit, from which proceedeth all prophecy; affording towards it a *true and rational worship*,” &c.<sup>n</sup>

“I can give you another proof from the Scriptures (concerning Christ) that God in the beginning, before all the worlds, produced from himself a certain intellectual power; which is by the Holy Spirit (in the Scriptures) mentioned as the Son of God, as Wisdom, as an Angel, as God; and sometimes as the Lord, and the Logos, or Word.”<sup>o</sup>

“We know Jesus Christ to be the Son of the true God, and therefore hold him to be the second in order, and the prophetic Spirit the third, and that we have

<sup>n</sup> Apologia prima p. 56. C. Bingham's Antiq. B. 13. ch. 2. S. 2. p. 563. fol. ed. Bull's Works, II. p. 211.

<sup>o</sup> Dial cum Tryph. p. 159. E. Waterland on Divinity of Christ, p. 36. Simpson on Deity of Jesus, pp. 134. 144.

good reason for worshipping in this subordination, I shall show hereafter.”<sup>p</sup>

“ The leaders of these sects have each, in their different ways, taught their followers to blaspheme the Maker of the Universe, and him, who by his prophets he had foretold should come, Christ, the God of Abraham, Isaac, and Jacob: with whom we hold no communion, knowing them to be dishonourers of God and religion, and despisers of the laws: who, acknowledging Jesus in name only, refuse to pay him *divine worship.*”<sup>q</sup> The Scriptures expressly declare, that Christ was to suffer, and is to be *worshipped*, and is *God.*”<sup>r</sup>

“ We deliver the truth; and nothing but the truth; and that Jesus Christ *alone* is properly the Son of God, as being the Logos, and First-begotten, and Power of God, and by his counsel was made man.”<sup>s</sup>

“ Lest any one should object, that we can shew no reason why our Christ should not be looked upon as a mere man, I shall enter upon the proof of his Divinity.”<sup>t</sup>

“ They who affirm the Son to be the Father, are guilty of not knowing the Father, and likewise of being ignorant that the Father of the universe has a Son, who, being the Logos, and First-begotten of God, is also *God.*”<sup>u</sup>

“ Next after the unbegotten and ineffable God, we *adore* and love him who is the *Word of God;* because that for our sakes he became man, and was made partaker of our sufferings, that he might heal us.”<sup>v</sup>

“ I can shew, that he (Christ) even pre-existed the Son of the Creator of all things, *being God*, and was born man through a Virgin.”<sup>w</sup>

“ That ye might also know *God*, who came forth from above, and became man among men, and who is again

<sup>p</sup> Apol. prima. S. 16.

<sup>q</sup> Dial. cum Tryph. ed Thirlb. p. 207.

<sup>r</sup> Ibid.

<sup>s</sup> Apologia prima, S. 31.

<sup>t</sup> Ibid. S. 37.

<sup>u</sup> Ibid. S. 83.

<sup>v</sup> Apol. 1. prope finem.

<sup>w</sup> Dial. cum Tryph. p. 267.

to return, when they who pierced him shall see and bewail him.”<sup>x</sup>

When Justin was brought before Rusticus, the Prefect, for examination, he was asked, what the Christian doctrine was? To which he replied, “it is this, we believe the only one God to be the Creator of all things visible and invisible, and confess our Lord Jesus Christ to be the Son of God, foretold by the prophets of old, and who shall hereafter appear the Judge of mankind, a Saviour, teacher, and master to all those who are duly instructed by him. As for myself, I am too mean to be able to say any thing becoming his INFINITE DEITY; this was the business of the Prophets, who many years ago had foretold the coming of the Son of God into the world.”<sup>y</sup>

#### SECT. IV.

### THEOPHILUS, *Bishop of Antioch.*

THEOPHILUS, was the 6th Bishop of Antioch after the Apostles,<sup>z</sup> A. D. 168. He was originally a heathen, and well instructed in Greek Literature. He was the author of several works of reputation; but none are now extant but his three books in defence of Christianity, addressed to Autolycus. Although tinctured with the Platonic philosophy, yet he gives us the sense of the Church in his day, on the most essential article of the Christian faith. “These three days (of the creation) are Types of the Trias, [Trinity] the Father, the Son, and his Spirit of Wisdom;” and says, that the *Word*, proceeded from God *before the Worlds.*<sup>a</sup>

<sup>x</sup> P. 288. Apud Simpson's Deity of Jesus, pp. 488, 489.

<sup>y</sup> See Milner's Church Hist. I. p. 186. Cave's Lives, II. p. 277. Lardner's Works, I. p. 341. Waterland on the Trinity, p. 281. Jortin's Remarks on Eccl. Hist. I. p. 334.

<sup>z</sup> The Apostles Peter and Paul; Euodius, Ignatius, Heros, Cornelius, Eros, Theophilus.

<sup>a</sup> Ad Autolyc. lib. ii. pp. 355. 360. B.

Theophilus was very severe against all who infected the purity of the Apostolic doctrine, and, by conversation and writing, refuted their errors. He wrote against Marcion, an impugner of our Lord's proper divinity, and was very celebrated in these controversies.<sup>b</sup>

## SECT. V.

MELITO, *Bishop of Sardis.*

MELITO, was Bishop of Sardis, in Lydia. He was an eloquent and learned man, and addressed an Apology for the Christians to Marcus Antoninus, A. D. 170. He was the author of several works, and was the first Christian who gave a catalogue of the books of the Old Testament, except the book of Esther.<sup>c</sup>

"There is no necessity," says this pious man, "to prove the real and true human nature of Christ's soul and body, from his actions after his baptism. For what was done after his baptism, especially his miracles, did manifest and confirm to the world, the *deity of Christ* veiled in the flesh. The same person being *perfect God*, and *perfect man*, confirmed to us both these natures; his *Godhead*, by the miracles he wrought in the three years after his baptism, and his manhood in the thirty years before it, in which the imperfection of the flesh concealed the tokens of his *Godhead*, although *he was true God eternally.*"<sup>d</sup>

<sup>b</sup> Euseb. Hist. Eccl. lib. 4. cap. 24 gr. vel 23 Han. Waterland on Divinity of Christ, pp. 248. 257. Bing. Antiq. B. 9. ch. 2. S. 2. p. 564. fol. Ed. Lardner's Works, I. p. 383. Milner's Church Hist. I. p. 243. Simpson's Plea for Deity of Jesus, pp. 137. 493.

<sup>c</sup> Euseb. Hist. Eccl. lib. 4. cap. 26 gr. vel 25 Han.

<sup>d</sup> Anastasii Hodegus, c. 12. Cave's Hist. Lit. II. Horæ Solit. I. p. 67. Simpson's Deity of Jesus, p. 492. Lardner's Works, I. p. 358. Milner's Church Hist. p. 244.

## SECT. VI.

## TATIAN.

TATIAN flourished, A. D. 172. He was a Platonic philosopher, and a man of eminent learning. He became a disciple of Justin's and a convert to Christianity. He speaks of the *Word* as the first instance of the productive power of God; that it was effected by a division, but *without separation*. The *Word*, before the formation of man, created the Angels in heaven. The *WORD* was the Image of God.<sup>e</sup>

## SECT. VII.

## ATHENAGORAS.

FROM a learned Athenian philosopher, Athenagoras, became an eminent Christian. He addressed an Apology for the Christians to the Emperors Marcus Aurelius Antoninus, and Lucius Aurelius Commodus, about A. D. 178. Subsequently, he wrote a discourse "Of the Resurrection of the Dead."

It is worthy of remark, that Athenagoras, while groping in heathen darkness, determined to write against the Christian religion. While collecting materials for this purpose, and examining the facts and evidences upon which

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<sup>e</sup> Orat. con. Græcos, pp. 247. 249. Bryant's Philo Judeus, p. 67. Lardner's Works, I. p. 353. Simpson's Deity of Jesus, p. 491.

our faith is built, he became so persuaded of its truth, that he embraced Christianity, and wrote in its defence.<sup>f</sup>

"It is abundantly plain," says this learned man, "that we do not deny the existence of a God: we who maintain, there is one uncreated, eternal, invisible God, not subject to passions, not to be circumscribed in place, nor capable of divisibility, only to be comprehended in the mind and spirit, and endowed with incomprehensible glory, beauty, power, and majesty; by whom all things were made *through his Word, were disposed in this beautiful harmony, and are continually sustained.* We believe too in the Son of God. Let not this be a subject of ridicule, because we mention a Son of God: we have not the same notions of God, the Father, or the Son, as your absurd Poets and Mythologists have, who make their gods as foolish and as wicked as themselves. The Son of God is the Word of the Father, in power and energy: by him and through him were all things created: for *the Father and the Son are One:* the Father is in the Son, and the Son is in the Father, by the unity and power of the Holy Ghost: For the Son of God is the wisdom and Word of God. If you desire a farther explanation of the meaning of Son in this point, I will endeavour to give you a brief one: He is the First-Born of the Father, but not as ever beginning to exist; for from the beginning, God, being an eternal mind, must have had, from all eternity, the Word in himself; and as the wisdom and power, he exerted himself in all things: all matter was subject to him by formation, and the elements blended together, and mixed by his operation. The prophetical Spirit too confirms this: *The Lord possessed me in the beginning of his way, before his works of old.* And as for the Holy Spirit, who speaks to us in the Prophets, we assert him to proceed from God, as a beam proceeds from the Sun, and is reflected back again. Who then can but wonder, to hear us charged of Atheism, who

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<sup>f</sup> This was the case in later times with Lord Lyttleton, and Gilbert West, who had agreed, to write in favour of infidelity. But examining the sacred writings, they became satisfied of the truth of Christianity, and embraced the doctrines of the Cross. The former wrote an admirable work on the conversion of St. Paul, and the latter, on the resurrection of Christ.

declare, there is God the Father, and God the Son, and God the Holy Ghost; who acknowledge their power in unity and distinction."<sup>g</sup>

"We acknowledge God, and the Son his Logos, with the Holy Ghost, one as to their power, even the Father, the Son, and the Spirit; the Son to be the Mind, the Word, the Wisdom of the Father, and the Spirit to proceed as light doth from fire."<sup>h</sup>

Athenagoras asserts that "by him, [Christ] and through him were all things created." And so say the Scriptures. All things, both visible and invisible were created and made by Christ; even the Angels and Archangels, Cherubim and Seraphim, thrones, dominions, principalities and powers. But the Apostle says, "he who built all things is God."<sup>i</sup> Christ, therefore, who made all things, is God; and as the Creator of all things is called JEHOVAH, in various parts of the Scripture,<sup>j</sup> therefore CHRIST is JEHOVAH.

As Christ was unquestionably the Creator of *all things* in heaven and in earth, both visible and invisible, "and without him was not any thing made that was made,"<sup>m</sup> he either must have created himself, if he be a creature, which would be the utmost folly to believe, or, he is not a creature; and if not a creature, he is uncreated, and if uncreated, He *must* be God; for nothing is uncreated but God.

"Creation, in any sense of the word, i. e. causing something to exist which had no existence before, can belong only to God; because it is an effect of an unlimited power: to say that such power could be delegated to a person, is to say, that the person to whom it is delegated, becomes, for the time, the *omnipotent* God; and that God, who has thus clothed a creature with his omnipotence, ceases to be

<sup>g</sup> Legat. pro Christ. p. 10.

<sup>h</sup> Legat. pro Christ. p. 12. Simpson's Deity of Jesus, pp. 493, 494. Waterland on the Trinity, p. 342. Lardner's Works, I. p. 377. Milner's Church Hist. I. 246.

<sup>i</sup> John, i. 3. 10. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16. Heb. i. 2, 3. 10, 11. iii. 3, 4.

<sup>k</sup> Heb. iii. 4.

<sup>l</sup> Exod. xx. 11. xxxi. 17. 2 Kings, xix. 15. Isa. xliv. 24. Jer. x. 16.

<sup>m</sup> John, i. 8.

Omnipotent himself; for there cannot be *two omnipotents*, nor can the Supreme Being *delegate* his omnipotence to another, and *have it* at the *same time*. I confess, then, that it is to me an unanswerable argument for the Divinity of our blessed Lord.”<sup>n</sup>

## SECT. VIII.

## LUCIAN.

LUCIAN, the heathen, was born at Samosata, and brought up as a sculptor. He subsequently devoted himself to Letters and became a learned and eloquent writer. He obtained the appellation of Atheist, from endeavouring to turn every religion into ridicule and contempt. He died, A. D 180, aged 90.

In one of his dialogues, he takes notice of the Christian religion. Introducing a Christian instructing a catechumen, he makes the latter ask this question: “By whom shall I swear?” He who personates the Christian, answers: “By the God who reigns on high, the great, immortal, heavenly God, and the Son of the Father, and the Spirit proceeding from the Father, *One in Three, and Three in One*. Take these for your Jupiter, esteem this to be your God.”<sup>o</sup>

Socinus, the founder of Socinianism, was staggered with this testimony of an enemy to Christianity. He says that, “he never met with any thing which seems more to favour the notion that a *Trinity of Persons in the Godhead* was in that age the object of belief and worship, than this passage from the Dialogue styled Philopatris.”<sup>p</sup>

<sup>n</sup> Clarke’s Bible, Notes on Matt. xv. 30. Col. i. 16, 17. Waterland on Divinity of Christ, p. 189. 248 257. Bryant’s Philo Judeus, p. 64. Bingham’s Antiq. B. 9. ch. 2. S. 2.

<sup>o</sup> See his Philopat. prope finem.

<sup>p</sup> Socin. adv. Eutrop. c. 15. p. 689, apud Simpson’s Deity of Jesus, p. 447.

Lucian, in another place, says, “ These wretches (the Christians) believe themselves immortal ; that they shall live for ever ; and therefore despise death, and yield themselves unto it. Their Lawgiver persuaded them that they are all brethren ; and therefore when they depart from us, and deny the deities of the Greeks, and worship their crucified Teacher, and frame their lives conformably to his laws, they contemn riches, have all things in common, keep their faith. To this day they worship that great Man crucified in Palestine.”<sup>q</sup>

The testimony of Lucian clearly proves, that, in his day, Christ was worshipped, and the doctrine of the Trinity professed by Christians.

#### SECT. IX.

### TERTULLIAN.

QUINTUS Septimus Florens Tertullianus, was born at Carthage, a city of Africa, a few miles from the modern Tunis. He was converted from Paganism to Christianity, about A. D. 185, and became a Presbyter of his native city. He lived to a very advanced age, and belonged to the second and third centuries.

The following Creed, which is supposed to have been formed about the beginning of the second century, is found in his works :

“ We believe in one God, but under this dispensation (which we call *oikonomian*) that to the one God there is a Son, his Word, who proceeded from him, by whom all things were made, and without whom nothing was made. He, sent by the Father to a Virgin, and born of her, became *Man* and *God*, the *Son of Man*, and the *Son of God*, and was named *Jesus Christ*. We believe that he suffered,

<sup>q</sup> Luc. in Proteo. p. 764. See Bingham's Antiq. B. 9. ch. 2. S. 2. Simpson's Deity of Jesus, p. 417.

was dead and buried, according to the Scriptures, and being raised by the Father, and taken up into heaven, that he sits at the right hand of the Father, and shall come again to judge both the quick and the dead. Who sent, according to his promise, from the Father, the Holy Ghost, the Comforter, the Sanctifier of the faith of those who believe in the Father, Son, and Holy Ghost.”<sup>r</sup>

“ It was the Son who judged men from the beginning, destroying that lofty tower, and confounding their languages; punishing the whole world with a flood of waters; and raining fire and brimstone upon Sodom and Gomorrah, the Lord pouring it down from the Lord: for he always descended to hold converse with men, from Adam even to the Patriarchs and Prophets, in visions, in dreams, in mirrors, in dark sentences, always preparing his way from the beginning. Neither was it possible, that the God who conversed with men upon earth, could be any other than that Word, which was to be made flesh.”<sup>s</sup>

These quotations show Tertullian’s faith in Christ’s pre-existence. On the subject of the miraculous conception, he says: “ He is a ray of God, which, darting down upon a certain Virgin, and being in her womb fashioned into flesh, was born a Man mixed with God.”<sup>t</sup>

Speaking of the Worship of Christ, he says: “ The kingdom and the name of Christ, are extended without limits; he is every where believed in; he is worshipped in all nations; he reigns every where; he is every where adored; he is in all places equally offered to the acceptance of all; he is to all a King; to all a Judge; to all a God, AND LORD.”<sup>u</sup>

Again. “ Christ is in his own right GOD ALMIGHTY, as he is the Word of ALMIGHTY GOD.”<sup>v</sup> — “ We Christians do affirm a Spirit to be the proper substance of the Logos, by whom all things were made, in which he subsisted be-

<sup>r</sup> Tertul. adv. Prax. cap. 2. pp. 5, 6. Gregory’s Church Hist. I. pp. 115, 116.

<sup>s</sup> Adv. Prax. cap. 16.

<sup>t</sup> Apol. adv. Gentes, cap. 21.

<sup>u</sup> Adv. Judæos, cap. 7.

<sup>v</sup> Contra. Prax. cap. 17.

fore he was manifested, and was the Wisdom that assisted at the Creation, and the Power that presided over the whole work."—Christ "is for this reason called the Son of God, and the God, from his unity of substance with God the Father, for God is a Spirit."—"Thus it is that the Logos which came forth from God, is both God, and the Son of God, and those two are one."—"This is the Christ, the God of Christians."<sup>w</sup>

The writings of this father are full of the evidence of his belief in the essential deity of Christ, and in the doctrine of the ever-blessed Trinity.<sup>x</sup>

#### SECT. X.

### THEODOTUS.

THIS man was a citizen of Byzantium, and by trade a currier. He possessed a good understanding and some learning, and flourished about A. D. 195.

"Having denied his Saviour in time of persecution, and being afterwards upbraided for it, as one who had denied his God, to extenuate the offence, he pretended that he had not denied God, but man, for that Christ was no more."<sup>y</sup> Theodotus was excommunicated for his heresy, by Victor, Bishop of Rome, and his opinions refuted by Caius, Hippolitus and others.

Caius was a presbyter of Rome, and flourished about A. D. 214. Writing against the impugners of our Lord's divinity, he says: "who knoweth not, that the works of Ireneus, Melito, and all other Christians, do confess Christ

<sup>w</sup> Apol. cap 21

<sup>x</sup> See Bryant's Philo Judæus, p. 71. Bingham's Antiq. B. x. ch. 4. S. 3. B. xiii. ch. 2. S. 2. pp. 444. 565. fol. ed. Fiddes' Theolog. Spec. I. B. 4. ch. 2. p. 389. Simpson's Deity of Jesus, pp. 135. 154. 169. 236. 299. Waterland on Divinity of Christ, p. 24. Ibid. on Trinity, pp. 306. 344. Lardner's Works, I. p. 416. Milner's Church Hist. I. p. 267. Jortin's Remarks on Eccl. Hist. I. p. 373.

<sup>y</sup> Waterland on the Trinity, pp. 312. 320.

to be both God and Man? To be short, how many Psalms and Hymns, and Canticles, were written from the beginning by the faithful Christians, which do celebrate and praise Christ, the Word of God, for no other than GOD INDEED.”<sup>z</sup>

## SECT. XI.

## IRENEUS.

THIS holy martyr was a Greek by birth, and the disciple of Polycarp, the disciple of St. John the Evangelist. He was a Christian of great eminence, and was made Bishop of Lyons, in France, upon the martyrdom of Pothinus. The miraculous gifts of the Spirit continued with the Church in the days of Ireneus. He was beheaded A. D. 202.

In the first of his five books against heresies,<sup>a</sup> he gives a summary of the faith of the Church in his day, in the form of a Creed; in which he says, —“And in Jesus Christ the Son of God, who for our salvation was incarnate: And in the Holy Ghost, who preached by the prophets the dispensations of God, and the Advents of our blessed Lord Jesus Christ; his being born of a Virgin, his sufferings, resurrection from the dead, ascension into heaven in the flesh; and his coming again from heaven in the glory of the Father, to gather in one all things,<sup>b</sup> and to raise from the dead the flesh of all mankind, that to CHRIST JESUS our Lord God, Saviour and King,” &c.

Ireneus declares “this faith to have been dispersed throughout the world, and that the Church retains it with one consent, as if it were animated with one soul, and spoke with one mouth. This is the belief of the Churches

<sup>z</sup> Euseb. Hist. Eccl lib. 5. cap. 28. gr. vel 25 Han. See Lardner's Works, I. 481.

<sup>a</sup> Cap. x. p. 48. Ben. ed.

<sup>b</sup> Eph. i. 10.

of the East, of Egypt, of Africa, of Spain, of Germany, and of the Celts, as well as of the Mediterranean Churches of Palestine.”<sup>c</sup>

Again, he says, “ Man being created and fashioned, is made after the Image and likeness of the uncreated God: The Father designing and giving out orders; the Son executing and creating; the Holy Ghost supplying nutriment and increase.”<sup>d</sup> This sufficiently shows the martyr’s sense of the distinct personality, but unity of Essence.

And again: “ He who was adored by the Prophets as the living God; He is the God of the living; and his Word who spake to Moses,” &c.—“ One and the same God the Father, and his Word, always assisting to mankind,” &c.—“ He that made all things, is, *with his Word*, justly called the *only God and Lord*.”<sup>e</sup>

Irenaeus, speaking of the Miracles which were wrought by the Church in his time, particularly in casting out evil spirits, says, that it was not done by the invocation of angels, nor by enchantments, &c. but by addressing her prayers to God, and by invoking the name of Christ.<sup>f</sup> The form of prayer is given,<sup>g</sup> which the Deacons used upon these occasions, and likewise the following sublime episcopal benediction, which was immediately addressed to *Christ as God*:

“ O ! thou only-begotten God, the Son of the Great Father ; Thou that bindest the strong one and spoilest his goods ; that givest power unto us to tread on Serpents and Scorpions, and over all the power of the enemy ; that hast delivered up the murdering Serpent unto us a Prisoner, as a Sparrow unto children ; Thou, before whom all things shake and tremble at the presence of thy power ; that makest Satan to fall from heaven to the earth as lightning, not by a local fall, but by a fall from honor to disgrace, because of his voluntary malice ; Thou whose looks dry up

<sup>c</sup> Iren. adv. Heræs. p. 48.

<sup>d</sup> Waterland on Divinity of Christ, p. 438. Bryant’s Philo Judæus, p. 68.

<sup>e</sup> Iren. apud Fiddes’ Theolog. Spec. I. pp. 387. 402.

<sup>f</sup> Lib. 2. cap. 57. Bingham’s Antiq. B. 9. ch. 2. p. 564.

<sup>g</sup> Ibid. B. 14. ch. 5. S. 7. pp. 720, 721.

the deep, and threatenings make the mountains melt, whose truth endures for ever; whom Infants praise, and Sucklings bless, and Angels celebrate and adore; that lookest upon the earth, and makest it tremble; that touchest the mountains, and they smoke; that rebukest the sea, and driest it up, and turnest the rivers into a Wilderness; that makest the clouds to be the dust of thy feet, and walkest upon the sea as upon a Pavement:—Rebuke the evil spirits, and deliver the works of thy hands from the vexation of the adverse spirit, world without end. Amen.”

The following extracts will show this father’s belief in the pre-existence and Deity of our blessed Redeemer:

“ We show that the Word, existent in the beginning with God, united himself to the work of his own hands, when he became a man capable of suffering.”<sup>h</sup>

“ The Scripture is full of the Son of God’s appearing, sometimes to talk and eat with Abraham; at other times to instruct Noah about the measures of the Ark; at another time to seek Adam; at another time to bring down judgement upon Sodom; then again to direct Jacob in the way, and again to converse with Moses out of the bush.”<sup>i</sup>

Having cited Exod. iii. 6. *I am the God of Abraham, and the God of Isaac, &c.* which Ireneus understood to have been spoken by Christ, he says, “ From hence, Christ, made it plain, that he who spake to Moses out of the Bush, and manifested *himself* to be the *God of the Fathers*, is the *God of the Living*.” And after stating in several places in the same chapter, that the Father and Son are One and the same God, he concludes, “ Christ himself, therefore, with the Father, is the God of the Living, who spake to Moses, and was manifested to the Fathers.”<sup>k</sup>

“ The Father of our Lord Jesus, manifests and reveals himself to all, whom he is at all revealed to, by his Word, who is his son. For they know the Father, to whomsoever the Son will reveal him. Now the Son, co-existing

<sup>h</sup> Lib. 3. cap. 20.

<sup>i</sup> Lib. 4. cap. 23.

<sup>k</sup> Lib. 4 cap. 5. Waterland on Divinity of Christ, p. 34.

always with the Father, reveals the Father of old, even always from the beginning, to angels and archangels, and powers and dominions, and to men, whom God thinks fit to reveal himself to.”<sup>l</sup>

“ Every knee should bow to Christ Jesus, our Lord, and Saviour, and King, according to the good pleasure of the invisible Father.”<sup>m</sup>

Ireneus, speaking of the generation of Jesus Christ, says, that he is called *God with us*,<sup>n</sup> lest by any means we should conceive that he was only a man. *For the Word was made flesh, not by the will of man, but by the will of God.*<sup>o</sup> Nor should we indeed surmise Jesus to have been another, but know him to be one and the same God. This very thing Paul has interpreted. And again writing to the Romans concerning Israel, he saith, *Whose are the fathers, and of whom Christ came, according to the flesh, who is God over all, blessed for ever.*<sup>p</sup>

“ Being invisible, he took manhood upon himself and became visible; being incomprehensible, he became comprehensible; and being impassible, he became passible; and being the Word, he became man.”<sup>q</sup>

The “ Angels did not make us, nor did they form us; neither was it in their power to make the image of God: none but the Logos could do this; no powers *distinct from the Father* of all things: for God did not want their assistance in making the things which he had ordained. For his Word and his Wisdom, the Son and the Holy Ghost, are always with him; by whom and with whom, he made all things freely, and of his own accord; to whom also he spake in these words, *Let us make man in our image and likeness.*”<sup>r</sup>

<sup>l</sup> Lib. 2. cap. 55.

<sup>m</sup> Lib. 1. cap. 2. Isa. xlii. 8. xlv. 23. John, v. 23. Phil. ii. 10, 11.

<sup>n</sup> Isa. vii. 14. Matt. i. 23.

<sup>o</sup> John, i. 13, 14.

<sup>p</sup> Rom. ix. 5. Adv. Hæres. lib. 3. cap. 18.

<sup>q</sup> St. Ignatius has the same expression; see page 59.

<sup>r</sup> Adv. Hæres. lib. 3 cap. 18.

<sup>s</sup> Lib. 4. cap. 37. Gen. i. 26. The creation of man, being an act of the Godhead, this address could be made to none who did not partake of the Godhead; but the Godhead is one. The Son, being of the same essence with the Father, partakes in the unity of the Godhead.

In various parts of his works, Ireneus mentions the three persons of the Trinity, and almost as often as he speaks of the Word, he establishes either his divinity, eternity, or equality with the Father.<sup>t</sup>

## SECT. XII.

## CLEMENS ALEXANDRINUS.

TITUS Flavius Clemens, usually called St. Clement of Alexandria, was a Presbyter of the Church in that city. He was a man of great learning and eminent talents; an eloquent writer and an able defender of the Christian faith.<sup>u</sup> He was the friend of Ireneus; the scholar of the celebrated Pantænus, whom he succeeded as President in the catechetical school of Alexandria; and the tutor of the famous Origen. He wrote about A. D. 195, and died early in the third century.

Citing Exod. xx. 2. *I am the Lord thy God, &c.* and understanding it of Christ, St. Clement says, “that Christ said this of himself, in *his own person.*”<sup>v</sup>

This holy father “protests against the worship of creatures; and allows no worship but to the Maker and Governor of all things. But then no man is more express than he for the worshipping of *God the Son.* The reason is plain; the Son is Maker and Governor of the World,<sup>w</sup> and even *Pantokrator*, according to this excellent writer.”<sup>x</sup>

<sup>t</sup> See Dupin's Bib. Article *Iren.* Apud Shepherd on the Common Prayer, I. p. 224. King's Hist. of the Apos. Creed, p. 147 Jortin's Remarks on Eccl. Hist. I. 372. Lardner's Works, I. p. 363. Milner's Church Hist. I. p. 260. Cave's Lives, II p. 311. Waterland on the Trinity, pp. 297. 300—306 Simpson's Deity of Jesus, pp. 87. 135. 177 235. 242. 250. 357.

<sup>u</sup> Cave's Lives, II. p. 361.

<sup>v</sup> Pædag. lib. 1. cap. 7. p. 131. Ed. Ox.

<sup>w</sup> John, i. 3. 10. 1 Cor. viii. 6. Eph. iii. 9. Col. i. 16. Heb. i. 2. 10, 11. iii. 3, 4.

<sup>x</sup> See Waterland on Divinity of Christ, pp. 34. 257, 258.

In his exhortation to the Gentiles,<sup>y</sup> Clemens styles Christ the *Living God*, who was then worshipped and adored. “Believe,” says he, “O man, in him who suffered death, and yet is adored as the *Living God*.<sup>z</sup>

In the end of his Pædagogue, he himself addresses his prayers to the Son jointly with the Father, in these words:—“Be merciful to thy children, O Master, O Father, thou Ruler of Israel, O Son, and Father, who are *both one, our Lord.*<sup>a</sup>”<sup>b</sup>

Speaking of some words of Plato, he says, I understand them to be spoken of the Holy Trinity; for the third indeed is the Holy Ghost, the second is the Son, *by whom all things were made*, according to the will of the Father.<sup>c</sup>

“O children, our Pædagogue is like to God his Father, whose Son he is, without sin—*he is God* in the form of man, immaculate, who executes the will of his Father, the Word, God, who is in the Father, who is on the right hand of the Father, and with this form he is God.”<sup>b</sup>

At the conclusion of one of his books he has this doxology to the ever-blessed Trinity: “Let us give thanks to the only Father and Son, to the Son and the Father, to the Son our teacher and master, with the Holy Spirit; *one in all respects*; in whom are all things; by whom all things are one; by whom is eternal existence; whose members we are; whose is the glory and the ages; who is the perfect good, the perfect beauty, all-wise and all-just; *to whom be glory both now and for ever. Amen.*”<sup>c</sup>

St. Clement, in other parts of his works, states that, Christ appeared to the Patriarchs, to Moses and the Prophets; and led the children of Israel through the wilderness.<sup>d</sup> In corroboration of this opinion of the holy father, we have the decision of infallible expositors. The Psalmist says<sup>e</sup> that the Israelites in the wilderness *tempted and provoked the most HIGH GOD*; but St. Paul,<sup>f</sup> speaking of

<sup>y</sup> *Protreptic*, p. 84.

<sup>z</sup> *Pædag.* lib. 3. cap. 12. p. 311.

<sup>a</sup> *Strom.* lib. 5.

<sup>b</sup> *Pædag.* lib. 1. cap. 2.

<sup>c</sup> *Pædag.* lib. 7. cap. 7.

<sup>d</sup> See Simpson’s *Deity of Jesus*, pp. 135. 145. 250. 502, 503.

<sup>e</sup> Ps. lxxviii. 56.

<sup>f</sup> 1 Cor. x. 9.

the same rebellious conduct of the Israelites, says, *neither let us tempt CHRIST*, as some of *them also tempted*. Two important conclusions are to be drawn from comparing these texts: *Christ* was tempted by the Israelites in the wilderness, therefore he existed before his incarnation, and is not a mere man; and as David calls him whom they tempted, the *Most High God*, *CHRIST*, therefore, is the *Most HIGH God*. St. Stephen, likewise, bears testimony to the same fact,<sup>g</sup> a few minutes before his martyrdom. *This is he, that was in the Church in the Wilderness; who was frequently called, the great Angel of the Covenant.*<sup>h</sup>

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<sup>g</sup> Acts, vii. 38.

<sup>h</sup> See Bingham's Antiq. B. 9. ch. 2. S. 2. Lardner's Works, I. p. 392. Cave's Lives, II. p. 355. Milner's Church Hist. I. p. 278.

## CHAPTER IV.

## THIRD CENTURY.

## SECT. I.

## MINUTIUS FELIX.

MARCUS Minutius Felix, was born in Africa, and was an eminent Lawyer of Rome. He flourished, A. D. 210. He was a man of great ingenuity, learning, and eloquence; and, after embracing the Christian religion, was celebrated for his excellent defence of his faith, in the form of a dialogue between Cœcilius Natalis, a heathen, and Octavius Januarius, a Christian.

In reply to the charge that the Christians worshipped a crucified Man, he said, they were mistaken; for he whom they worshipped, was God, and not a mere mortal man. “He surely is miserable in good earnest, whose hopes all hang upon a mortal; for his whole comfort expires with the man.”<sup>a</sup> This learned man, then, believed in the promises of the Gospel, because he believed *him* to be God who had promised.

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<sup>a</sup> Minuc. Dial. p. 88. Bingham's Antiq. B. 9. ch. 2. p. 564. fol. ed. Simpson's Deity of Jesus, pp. 227. 505. Lardner's Works, I. 477 Milner's Church Hist. I. 301.

## ST. HIPPOLYTUS.

HIPPOLYTUS Portuensis, was Bishop of Portus, in Arabia, A. D. 220, and died a martyr for the faith. He was a disciple of St. Irenaeus, and a man of great learning. He maintains that "the Son was always God by nature, and, that as before, so after his incarnation, his divine nature was a substantial substance, infinite, incomprehensible, and endowed with all the Divine Perfections."<sup>b</sup>

To him [Christ] be glory and strength, together with the Father and the Holy Spirit, in the Holy Church, now and for evermore. Amen."<sup>c</sup>

"The Father is *one*, but there are *two* persons, because there is a *Son*, and the *third* is the *Holy Ghost*. We cannot think otherwise of God as *one*, unless we believe really in the Father, the Son, and the *Holy Ghost*. Whoever should leave out any one of the three, would not glorify God perfectly, for the Father is glorified by this *Trinity*, seeing the Father willed, the Son effected, the *Spirit manifested*.<sup>d</sup>

"We can have no right conception of the *one God*, but by believing in a real Father, Son, and *Holy Ghost*.<sup>e</sup>

"He, [Christ] having condescended to put on the humble garb of humanity, said, *Father, glorify me with the glory which I had with thee before the world was*: For he was always invested with divine glory, having been co-existent with his Father before all ages, and before all time, and the foundation of the world."<sup>f</sup>

<sup>b</sup> Hippol. contra Ber. & Hel.

<sup>c</sup> Apud Anast. Bib.

<sup>d</sup> Hippol. con. Noet. p. 20. Ed. Fabricii.

<sup>e</sup> Contr. Noetum, *passim*.

<sup>f</sup> Stackhouse's Body of Divinity, Part I. ch. 6. pp. 126. 138. Waterland on Trinity, p. 317. Lardner's Works, I. p. 495. Simpson's Deity of Jesus, p. 518. Euseb. Hist. Eccl. lib. 6. cap. 21, 22. gr. v*et* 20, 21. Han.

These quotations leave no room to doubt the faith of this holy martyr. Christ has existed from all eternity with the Father; with whom, and the Holy Ghost, he subsists in the unity of the Godhead, one JEHOVAH.

## SECT. III.

## ORIGEN.

ORIGEN, one of the most learned fathers of the Church, was born at Alexandria, and was the disciple of Clemens Alexandrinus. He was the first writer who paid any attention to the criticism of the Bible. He died at Tyre, March 1, A. D. 253, aged 69.

The writings of this father are full of the evidence of his faith in the essential divinity of the Redeemer.

“The Word of God, clothed in the flesh of Mary, came forth into the world, and, indeed, it was one thing which in him was seen, another was understood. For the appearance of flesh in him was obvious to all; but to few and chosen persons was the knowledge of his Godhead imparted.”<sup>g</sup>

“Christ is the Word of God; but the Word was made flesh. In Christ, therefore, there is one substance from above, another assumed of the human nature and the virgin’s womb.”<sup>h</sup>

Origen, speaking upon 1 Cor. i. 2, *With all that call on the name of the Lord Jesus Christ*, declares him to be God, whose name was called upon. And if to call upon the name of the Lord, and to adore God, be one and the self-same thing; then as Christ is called upon, so is he to be adored. And as we offer to God the Father, first of all, prayers, so must we also to the Lord Jesus Christ; and as we offer the supplications to the Father, so do we also to the Son; and as we offer thanksgivings to God,

<sup>g</sup> Hom. 1. in Levit.

<sup>h</sup> Hom. 9. in Genes.

so do we offer thanksgivings to our Saviour. For the holy Scripture teaches us, that the same honor is to be given to both, that is to God the Father, and the Son, when it says, that they may honor the Son, as they honor the Father.”<sup>i</sup>

“ We must pray to the Lord Jesus, and the Holy Spirit, that he would take away that mist and darkness which is contracted by the filth of our sins, and dims the sight of our souls ;”<sup>k</sup> and several others to the same purpose.

“ He who makes a good confession, ascribes to Father, Son and Holy Ghost, each their respective peculiars, but will nevertheless confess that there is no diversity of nature or of substance.<sup>l</sup> When we come to the grace of baptism, renouncing all other gods and lords, we confess one God alone, the Father, the Son, and the Holy Ghost.<sup>m</sup> We believe the faith of Father, Son, and Holy Ghost, *in which all believe who are joined to the Church of God.*<sup>n</sup> According to this father, all who do not believe in the doctrine of the Trinity, do not belong to the Church of God ; the Church, therefore, in his day, believed the doctrine of the Trinity to be essential to salvation. “ We who worship and adore *no creature*, but Father, Son, and Holy Ghost, as we err not in our worship, so neither indeed do we transgress in our actions and conversation.<sup>o</sup> In short, it is an impious crime, we may say, to worship any other besides Father, and Son, and Holy Spirit.”<sup>p</sup>

The form of the baptismal Sacrament, established by Christ himself, was sufficient to warrant the primitive Church in believing that, in that sacred ordinance, they “confessed one God alone, the Father the Son and the Holy Ghost.” “ Go ye therefore,” said our Lord to his Apostles after his resurrection, “ Go ye therefore, and teach [or, make disciples of] all nations, baptising them in the name of the Father, and of the Son, and of the

<sup>i</sup> Orig. Com. in Rom. 10. lib. 8. p. 478.

<sup>k</sup> Bingham's Antiq. B. 13. ch. 2. S. 3. p. 568. fol. ed.

<sup>l</sup> In Epist. ad Rom. cap. 10. lib. 8. p. 479.

<sup>m</sup> Hom. 8. in Exod. 20. p. 86.

<sup>n</sup> Hom. 5. in Levit. p. 126.

<sup>o</sup> Lib. 1. cap. 1. in Rom. p. 338.

<sup>p</sup> Ibid. p. 336.

Holy Ghost." <sup>q</sup> Here is an equality of the Persons in whose name this rite is to be performed. The Son and the Spirit are, in this sacred ordinance, placed upon an equality with the Father. If Christ be really a creature, as the Unitarians believe, would it not be blasphemy to unite him in the same rite, and in the same form of expression, with the uncreated God? If Christ, being a creature, had dared to unite his own name, with that of his God, would he not have been guilty of blasphemy and imposture? But Christ was neither a blasphemer nor an impostor, because God raised him from the dead to confirm his doctrines, and after his resurrection, he placed his own name on an equality with the Father. The unity and equality of the three Persons of the Godhead, are still further seen in this holy ordinance. We are baptised into the *name*, not into the *names* of the three Persons, but in the singular number. St. Paul assures us that, there is but "one Lord, one faith, one baptism;" <sup>r</sup> the three Persons, then, in whose *name* we are baptised, are but "one Lord." The Jews knew the true God in the first Person, and, therefore, if there were no other Persons in the unity of the Godhead than the first, whom they already worshipped, it would not have been necessary, at their baptism, to have used any other name, than that with which they were already acquainted. On the other hand, the Gentiles had a multitude of idols whom they worshipped; these they were commanded to relinquish, and to receive in their stead, the Father, the Son, and the Holy Ghost. And every intelligent Jew, and every intelligent Heathen, must have believed, that these three Persons, so solemnly united in this important rite, was the God whom, as Christians, they were commanded to worship and adore.

Origen, again says, "Now the particulars, which were plainly treated in the apostolical instruction, are these: First, that there is one God, who made and composed all things, and who made them out of nothing, &c.—that this God, as he had promised before by his prophets, sent the Lord Jesus Christ in the last days, &c.—then, that this Jesus Christ who came, was born of the Father before

every creature : that he, when he had ministered to the Father in the creation of all things (for by him were all things made) emptying himself in the last days, was made man ; was *incarnate, though God* ; and remained God, though made man. He assumed a body like unto our body, with this only difference, that he was born of the virgin by the Holy Ghost.”<sup>s</sup>

“ By the Gospel it is revealed, that all things were made by the Son, and that without him, nothing was made. Let him, then, who reads, understand from this, that the name of the Almighty is not more ancient in God than the name of the Father ; for by the Son the Father is Almighty ; for through Wisdom, which is Christ, God holds the universal dominion, not only by authority of him who has the dominion, but even by the spontaneous duty of those who are subject to him. But that you may confess that the Father and the Son possess one and the same omnipotence, as he is one and the same God and Lord with the Father, hear John in the Revelation speaking in this manner: *These things saith he, which is, and which was, and which is to come, the ALMIGHTY.* Rev. i. 8. But who is to come, the Almighty, besides Christ ? As none should be offended that the Father is God ; and that the Saviour likewise is God ; so none should take offence seeing the Father is *Almighty*, that it is also said, the Son is *Almighty*. For in this manner that will be true which he saith to the Father, *For all mine are thine, and all thine are mine, and I am glorified in them.* John, xvii. 10. But if all which belong to the Father are Christ’s, among the all things appertaining to the Father is also omnipotence, without doubt the only-begotten Son also ought to be omnipotent, that all things which the Father hath, the Son may have also.”<sup>t</sup>

Celsus, the philosopher,<sup>u</sup> had charged the Christians with worshipping more Gods than one. Origen, in refuting him, refers to John, x. 30. *I and my Father are one,* and gives such an explanation as refutes Sabellianism ; he then adds, “ We therefore, in the sense I have told you, worship but one God, the Father, and Son.”<sup>v</sup>

<sup>s</sup> Ap. Pamp. Mart. apud. opera Jer. vol. 9.

<sup>t</sup> Peri Archon, vol. I.

<sup>u</sup> See page 62.

<sup>v</sup> Cont. Cels. p. 386. apud Fiddes’ Theol. Spec. I. 391.

In his comment on the Epistle to the Romans,<sup>w</sup> he says of Father and Son, that “*they are both one God*; because the Son has no other fountain of his divinity, but the Father; being (according to what Wisdom says of him) a most pure emanation from the one fountain, the Father.”

It is said of Origen, that his enemies found no fault in “him as touching the blessed Trinity,” and Athanasius, Bishop of Alexandria, says, “that notable man and painful writer Origen, confirmeth in plain words the faith and opinion we have of the Son of God, in that he avoucheth him to be *coeternal with the Father.*”<sup>x</sup>

#### SECT. IV.

### CYPRIAN, *Bishop of Carthage.*

THASCIUS Cœcilius Cyprianus, was born in Africa, of heathen parents, and for some time taught rhetoric with great applause. He was converted to Christianity, A. D. 246, and, subsequently, became Bishop of Carthage. He suffered martyrdom for the faith, September 14, A. D. 258.

St. Cyprian insisted upon rebaptising heretics, and was reprobated for it by Stephen, Bishop of Rome. In his arguments for the invalidity of heretical baptism, he asks, how any person baptised by heretics can be presumed to obtain remission of sins, and to become the temple of God? “If he be thereby made the temple of God, I would ask, of what God it is? Is it of the Creator? He could not be

<sup>w</sup> p. 467. vol. 2. ed. Bas. Fiddes, *ibid.*

<sup>x</sup> Socrates Scholast. Hist. Eccl. lib. 6. cap. 12. See a life of Origen in Euseb. Hist. Eccl. lib. 7. cap. 1. Cave's Lives, II. p. 383. Waterland on Div. of Christ, p. 260. Bingham's Antiq. B. 10. ch. 2. S. 2. B. 13. ch. 2. S. 3. pp. 444. 566—568. fol. ed. Simpson on Deity of Jesus, pp. 153. 225. 299. 385. 510, 511. Lardner's Works, I. 519. 4to Ed.

so, if he believed not in him. Is it of Christ? Neither can he be his temple, while he denies CHRIST to be God. Is it then of the Holy Ghost? But since the *three are one*, how can the Holy Ghost have friendship with him that is at enmity with either Father or Son?"<sup>y</sup>

"Nor did Jesus Christ," says the holy martyr, "our God and Lord, teach us how to behave in this particular by word only; but his practice accompanied his instructions, and he led us by example as well as by precept."<sup>z</sup>

"This is *our God*, not the God of all, but of us Christians only who believe and trust in his name."<sup>a</sup>

"Of this grace of God, this new economy, this latter method of salvation, the Word, and Son of God is made the messenger and manager, who by all the prophets, go as far backward as you please, was spoken of under that character, as a teacher sent from God, to enlighten mankind sitting in darkness. This is the power, the Word, the Wisdom, the Glory of God. He descended into the womb of a Virgin, and through the operation of the Holy Ghost, took upon him our flesh; and God by these wondrous means united himself to man. This Christ is *our God*, and being a Mediator between two, he put on the man, that he might lead him to God his Father; Christ became man, that man might become like Christ."<sup>b</sup>

"Our Lord, after his resurrection, instructing his disciples how they should baptise, says: *All power is given unto me in heaven and in earth; go ye therefore and teach all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost.*<sup>c</sup> Here he intimates the Trinity, in whose sacrament the nations were to be baptised. Does Marcion believe this Trinity? Does he believe the same Father the Creator, as we believe in? Does he acknowledge the same one Son Christ, born of the Virgin Mary; who, being the Word, was made flesh,

<sup>y</sup> Cyprian Ep. 73 ad Jubaian, p. 203. Ed. Ox. Waterland on Trinity, pp. 345, 346. Bing. Antiq. B. 10. ch. 4. S. 4. pp. 445, 446. fol. ed.

<sup>z</sup> In Pat. S. 4.

<sup>a</sup> In Pat. S. 16.

<sup>b</sup> De vanit. idol. S. 6.

<sup>c</sup> Matt. xxviii. 18, 19.

and suffered for our sins? Marcion and all other heretics hold a very different faith.”<sup>d</sup>

## SECT. V.

## NOVATIAN.

NOVATUS, otherwise called Novatian, was a presbyter of the Church of Rome, and endeavoured to invade the Episcopal chair, in opposition to Cornelius. He procured himself to be privately ordained a Bishop, and gave much trouble to the Church. He was originally a pagan philosopher, and flourished A. D. 251.

Novatian was a man of great erudition, but of austere manners. He refused to readmit to the communion of the Church, those who had forsaken the faith during the time of persecution; and insisted upon rebaptising those who joined the sect of which he became the leader. Upon the great doctrines of Christianity, however, he agreed with the Church. He says, “If God the Father saves none but through God, then no one can be saved by God the Father, who does not confess that CHRIST is GOD; in whom, and by whom, the Father promises to give salvation. Wherefore, very justly, whosoever acknowledges him to be God, is in the way to be saved by CHRIST, *who is God*; and whosoever doth not acknowledge him to be *God*, *forfeits salvation*, because he cannot otherwise have it, but in Christ as God.”<sup>e</sup>

In his exposition of the Creed, Novatian further says; “that as our Saviour’s being the Son of Man declares his humanity, so his being the Son of God is an undeniable proof of his Divinity: And Christ is not only a man, be-

<sup>d</sup> Apud Ep. 73. See Euseb. Hist. Eccl. lib. 7. cap. 3. Cave’s Lives, II. p. 443. Milner’s Church Hist. I. p. 309. Lardner’s Works, II. p. 3. 4to ed.

<sup>e</sup> Novat. c. 12. p. 36. Waterland on Trinity, pp. 347, 348.

cause the Son of Man, but is also God, because the Son o f God.”<sup>f</sup>

“ But if,” says Novatian, “ when it belongs to God alone to know the secrets of the heart; Christ looks into the secrets of the heart; but if, when it belongs to God alone to forgive sins, the same Christ forgives sins: but if when it is not the possible act of any man to come from heaven, Christ in his advent descended from heaven: but if, when no man can utter this sentence, *I and my Father are one,*<sup>g</sup> Christ alone, from a consciousness of his divinity, declared it, but if, lastly, the Apostle Thomas, when furnished with all the proofs and evidences of the divinity of Christ, answering, said unto Christ, “ *My Lord and my God:*”<sup>h</sup> But if the Apostle Paul too in his writings says, *Whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all God blessed for ever:*<sup>i</sup> But if the same person publishes himself to have been constituted an Apostle *not of men, neither by man, but by Jesus Christ.* But if the same Paul contend for it, that he did not learn the Gospel *from men, neither receive it by man, but by Jesus Christ, CHRIST is worthily God.*”<sup>k</sup>

## SECT. VI.

## PAUL OF SAMOSATA.

PAULUS Samosatenus, was Bishop of Antioch, A. D. 260. He denied the divinity of Christ, and caused much trouble to the Church.

<sup>f</sup> De Trinitat. pp. 500. 503. King's Crit. Hist. of Apostles' Creed, pp. 134, 135.

<sup>g</sup> John, x. 30.

<sup>h</sup> John, xx. 28.

<sup>i</sup> Rom. ix. 5.

<sup>k</sup> De Trinit. lib. 13. apud Simpson's Deity of Jesus, p. 243. See Waterland on Trinity, p. 347. Lardner's Works, II. p. 43: Milner's Church Hist. I. p. 351. Euseb. Hist. Eccl. lib. 6. cap. 43. gr. vel 42 Han.

"He thought of Christ basely, abjectly, and *contrary to the doctrine of the Church*, to wit, that he was by nature a common man as we are." This blasphemous doctrine was condemned, and the heretic deposed from his dignity; by a council assembled at Antioch, A. D. 270. He was likewise excommunicated from the communion of the Church. In the Letter which was written by the Bishops who attended the council, to the Bishops of Rome and Alexandria, they say that, Paul "*denied his God and Lord;*" that "*he hesitated to confess with them, that the Son of God descended from heaven,*" but said, "*that Christ Jesus is of the earth.*"—"Wherefore," say they, "*necessity constraining us to do so, we excommunicated the sworn adversary of God.*" And these Fathers further declared "*the Son to be the Wisdom, and Word, and Power of God, existing before all ages, not only in pre-determination, but in Essence and Person, God, the Son of God.*"<sup>1</sup>

## SECT. VII.

ST. GREGORY, *Bishop of Neocæsarea.*

ST. Gregory, usually called *Gregory Thaumaturgus*, was born in *Neocæsarea*, in *Pontus*, of gentile parents, and became the disciple of the celebrated *Origen*. He was ordained A. D. 245, became Bishop of his native country, and died A. D. 270.

This celebrated Prelate has left us a confession of the Trinity, in the Creed drawn up for the use of his own church. "There is one God, the Father of the living Word, of the Essential Wisdom, and Power, and of the

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<sup>1</sup> *Patres Antiocheni in Epist. ad Paul. Samos. Euseb. Hist. Eccl. lib. 7. cap. 27, 28 30. gr. vel 26, 27. 29. Han.* See Waterland on Trinity, p. 326. Lardner's Works, I. p. 620. Milner's Church Hist. I. p. 454 Simpson's Deity of Jesus, p. 519. Jortin's Remarks on Eccl. Hist. I. p. 422.

Eternal express image; the perfect begotten of the perfect; the Father of the only begotten Son. There is one Lord, the only Son of the only Father, God of God, the character and express image of the Godhead, the operative Word, the providing Wisdom of the Constitution of the Universe, the efficient power of the whole creation, the true Son of the true Father, invisible of the invisible, incorruptible of the incorruptible, immortal of the immortal, and eternal of the eternal: And there is one Holy Spirit, who proceedeth from God, and by the Son is made manifest to men. The image of the Son, the perfect likeness of the perfect: the life, the cause of life to the living. The holy fountain, holiness itself, the author of sanctification; by whom is manifested God the Father, who is over all, and in all, and God the Son, who is through all. There is a perfect Trinity, which in glory, eternity, and sovereignty, is inseparably and inalienably united," &c.<sup>m</sup>

It is recorded to the honor of this excellent and zealous servant of God, that when he was made Bishop, Neocæsarea and its neighbourhood, consisted entirely of Pagans; but when he died, he left it as full of Christians, whom he had converted, and who retained the greatest respect for his Memory, which, says Socrates, was honoured in Athens, Berytus, Pontus, and, indeed, in all the earth.<sup>n</sup>

<sup>m</sup> Shepherd on Common Prayer, I. pp. 226, 227. Waterland on Trinity, p. 233. Cave's Lives, II. p. 477. Milner's Church Hist. I. p. 466. Bingham's Antiq. B. x. ch. 5. S. 5. p. 446. fol. ed. Lardner's Works, I. p. 591. 4to ed. Simpson's Deity of Jesus, pp. 515, 516.

<sup>n</sup> Euseb. Hist. Eccl. lib. 6. cap. 30, gr. vel. 29 Han. Socrat. Scholast. Hist. Eccl. lib. 4. cap. 27. gr. vel. 22 Han. Jortin's Remarks on Eccl. Hist. I. p. 388.

## SECT. VIII.

DIONYSIUS, *Bishop of Alexandria.*

THIS amiable disciple of Origen, was by birth a gentile. He succeeded Heraclas, in the chair of the Catechetical School at Alexandria, and, at his death, was made Bishop of that See, A. D. 246, and died A. D. 265. He was called by the ancients, Dionysius the Great, on account of his profound learning, his consummate wisdom and prudence.

Dionysius says, “The Father being eternal, the Son must be eternal too, Light of Light. The names by me mentioned are undivided and inseparable: when I named the Father, before I mentioned the Son, I signified the Son in the Father. If any of my false accusers suspect that, because I called God creator and former of all things, I made him creator of Christ, let him consider, that I before styled him Father, and so the Son was included in Him,” &c.<sup>o</sup>

He calls Christ—uncreated and the Creator—God by nature, the Word of the Father—consubstantial with the Father. Christ is immutable, as being God the Word—Christ is God over all, our refuge. Jesus Christ, who is God over all, the Lord and God of Israel.—He shall not escape unpunished, who blasphemes the benevolent Spirit: for the Spirit is God.”<sup>p</sup>

In a Letter to Dionysius, Bishop of Rome, he concludes with a doxology to the Trinity, which he avers to be “a form and canon, or rule, of giving thanks and praise to God, received from the fathers who lived before their times, which in common with them, he, himself used, and does not now decline to write—To God, both the Father

<sup>o</sup> Dionys. Alex. Apud Anathas. de Sententia Dionysii, pp. 254. 257. Waterland on Trinity, pp. 240, 241. 350—353.

<sup>p</sup> Epist. adv. Paul, passim.

and the Son, with the Holy Ghost, be glory and dominion for ever and ever. Amen.”<sup>q</sup>

## SECT. IX.

DIONYSIUS, *Bishop of Rome.*

DIONYSIUS Romanus, was consecrated Bishop of Rome, July 22, A. D. 259, and died Dec. 26, A. D. 269.

In some valuable fragments preserved by Athanasius, Dionysius calls the doctrine of the Trinity, *the most venerable doctrine of the Church of God.* He says further, “nor are they less to blame, who think the Son a creature, and who suppose the Lord to have come into being, as if he were one of the things that were really made. The *sacred oracles* assign him a generation, suitable and proper, not a formation and creation. Wherefore it must be blasphemy of no ordinary size, but of the first magnitude, to say that, the Lord was a kind of handy work. For if he began to be, he once was not. But he existed eternally, if so be that he is in the Father, as himself testifies, and if Christ be the Word, and Wisdom, and Power.”<sup>r</sup>

“We ought not either to divide the wonderful Divine Unity into three Deities, or to mutilate the dignity and the excellent greatness of our Lord, by saying, that he is created; but to believe in God the Father Almighty, and in Jesus Christ his Son, and in the Holy Ghost, and to believe that the Word is united to the God of the Universe. For, says he, *I and the Father are one:* and, *I in the Fa-*

<sup>q</sup> Frag ap. Basil. apud Shepherd on Common Prayer, I. p. 96. Lardner's Works, I. p. 609. Milner's Church Hist. I. pp. 365. 441. 447. 452. 470. Jortin's Remarks on Eccl. Hist. I. p. 413. Euseb. Hist. Eccl. lib. 7. cap. 5. gr. vel 4 Han. &c. Simpson's Deity of Jesus, p. 517. Cave's Lives, II. p. 493.

<sup>r</sup> Apud Athanas. I. pp. 231, 232. Waterland on Trinity, p. 348, 349.

ther, and the Father in me: so would the Divine Trinity, and the sacred doctrine of the monarchy be preserved.”<sup>s</sup>

## SECT. X.

## LUCIAN.

LUCIAN was born at Samosata, and was a presbyter of the Church at Antioch. He was a learned and eloquent man, and a laborious student of the Scriptures. He gave to the world a new edition of the Septuagint, and suffered martyrdom under Dioclesian, Jan. 7, A. D. 312. He wrote a confession of faith against the Sabellians, from which the following extracts are made :

“ We believe according to the tradition of the Gospels and Apostles, in One God the Father Almighty, Creator, and Maker, and Governor of all things, of whom are all things: And in one Lord Jesus Christ his only-begotten Son, who is God, by whom are all things, who was begotten of the Father, *God of God, Whole of Whole, One of One, Perfect of Perfect, King of King, Lord of Lord,*—who was always from the beginning, God the Word, with God, according to what is said in the Gospel, *and the Word was God.*”<sup>t</sup>

<sup>s</sup> Frag. ap. Athan. Apud Simpson’s Deity of Jesus, p. 517. See Bishop Bull’s Works, II. p. 132. Lardner’s Works, II. p. 69. Milner’s Church Hist. I. p. 459.

<sup>t</sup> Hilar. de Synodis, p. 107. Apud Bingh. Antiq. B. 10. ch. 5. S. 6. Lucian in Symb. ap. Athanas. de Synod, apud Stackhouse’s Body of Divinity, P. 1. ch. 26. p. 126. Shepherd on Common Prayer, I. p. 230. Lardner’s Works, II. p. 109. Simpson’s Deity of Jesus, p. 521.

## ARNOBIUS.

ARNOBius was of gentile extraction, and taught rhetoric at Sicca, in Numidia, Africa. From a blind and zealous idolator, he became a convert to Christianity, and an eloquent writer in its defence, about A. D. 298. In one of his works, a heathen is represented as saying of the Christians: The gods are not enemies to you because you adore the omnipotent God, but because you *deify*, and with your daily prayers, *worship* a man that was born, and, which is most infamous, one that was put to death with vile persons on a cross."<sup>u</sup> In the days of Arnobius, Christ was worshipped as God.



I WAS unwilling to lengthen this work by the addition of every name, and every quotation, which could have been added to the mass of evidence already adduced. The essential deity of Christ, was the fundamental article of the Christian faith in the primitive Church. Christ, therefore, was worshipped by the primitive Christians, as God the Redeemer, the second Person in the ever-blessed Trinity. The Fathers and Martyrs of the primitive Church, universally ascribed deity to Christ, but in unity with the Father. Beside those whose writings I have already mentioned, I might have quoted for this purpose, in the Second Century, the writings of Quadratus, Bishop

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<sup>u</sup> Lib. 1. p. 19. Apud Critical Hist. of the Apos. Creed, pp. 60, 61. Lardner's Works, II. p. 244.

of Athens; Aristides, a converted Athenian philosopher; Miltiades; Hegesippus; Alexander, a martyr of Rome; Epipodius, and another Alexander, martyrs of Lyons; Andronicus, a martyr; Athenogines; and others: In the Third Century, Africarus; Theognostus Alexandrinus; Methodius, Bishop of Tyre, and martyr; Porphyrius, a martyr of Palestine; Acacius, Bishop of Antioch, and martyr; Nicephorus and Sapricius, martyrs; Pionius, a martyr of Smyrna; Pierius, of Alexandria.

From the time of these holy Martyrs and Confessors, down to the present day, the belief in Christ's essential Deity, has been preserved among the faithful followers of a crucified Redeemer, as the foundation of all our hopes in the promises of the Gospel. If he be not God, we have no security in believing that the promises which he made in his own name, must inevitably be fulfilled. If he be God, we have a sure and certain hope, that he will confess those before his Father, in heaven, who are not ashamed to confess him before men; <sup>v</sup> "for he is faithful who promised;" <sup>w</sup> and "heaven and earth shall pass away; but his word shall not pass away." <sup>x</sup>

<sup>v</sup> Matt. x. 32, 33.

<sup>w</sup> Heb. x. 23.

<sup>x</sup> Luke, xxi. 33.

## CHAPTER V.

*Of the two natures in Christ; the Divine and Human*



THERE are several passages of Scripture which express the human nature of Christ. In order to understand them, we must keep in mind that Christ assumed that nature to redeem the world, through the blood of his cross. In his divine nature he was incapable of suffering, and, therefore, he assumed humanity, that the nature which sinned might suffer. Although the Scriptures, in some places, speak of him as man, it does not necessarily follow, that we must believe him to be no more than man; for the Scriptures, in other places, ascribe to him the Attributes of God. No one, for a moment, can believe the Father to be a created being, because the Scriptures call him a man. "The Lord is a *man* of war."<sup>a</sup> Shall we, then, infer, that Christ is a mere man, or a created being, because he is called, in his humiliation, a man, and the Son of Man? "Christ is the image of the *invisible God*."<sup>b</sup> But "God is a Spirit."<sup>c</sup> Then Christ can only be, in his *divine nature*, the image of the *invisible God*. Christ, in his visible, human form, could not be an image of the invisible God, who is a Spirit. In his divine, invisible nature, being of the same essence with the Father, he is "the image of the *invisible God*." If Christ were a mere man, and could

<sup>a</sup> Exod. xv. 3.

<sup>b</sup> Col. i. 15.

<sup>c</sup> John, iv. 24.

effectually intercede, and make atonement, for another, why could not every man intercede for himself? "But none can by any means redeem his brother, nor give to God a ransom for him."<sup>d</sup> Besides, "there is but one mediator between God and men;"<sup>e</sup> "Jesus Christ the righteous."<sup>f</sup> If he were a mere man, he could not be Jesus Christ *the righteous*, because David, St. Paul, and St. John have declared that "there is none that doeth good, no not one;"<sup>g</sup> "there is none righteous, no, not one;" "for all have sinned and come short of the glory of God;"<sup>h</sup> and "if we say that we have no sin, we deceive ourselves, and the truth is not in us."<sup>i</sup> The whole human race, from Adam to the present day, are sinners in the sight of God, and are accepted at the throne of grace, through the merits and intercession of Jesus Christ. Shall a man come before the Most High God "with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul?"<sup>k</sup> No, says the Apostle; "it is not possible that the blood of bulls and of goats should take away sins: wherefore when he [Christ] cometh into the world, he saith, sacrifice and offering thou wouldest not, *but a body hast thou prepared me*: In burnt offerings and sacrifices for sin thou hast had no pleasure; then said I, Lo, I come, in the volume of the book it is written of me, to do thy will, O God."<sup>l</sup>

Considering, then, that Christ assumed our nature, and became man, that he might be capable of dying; that he possessed all the sinless infirmities of our nature, and was, at the same time, essentially God, we shall be able to understand the several passages of Scripture which relate to his human nature alone, abstracted from his divinity.

<sup>d</sup> Ps. xl ix. 7. Dr. Priestley was decidedly of this opinion. He says, "it immediately follows from his [Socinus'] principles, that Christ being *only a man*, though ever so innocent, his death *could not* in any proper sense of the word, atone for the sins of other men." Hist. of Cor. v. p. 272. See page 13.

<sup>e</sup> 1 Tim. ii. 5.

<sup>f</sup> 1 John, ii. 1.

<sup>g</sup> Ps. xiv. 3.

<sup>h</sup> Rom. iii. 10. 23.

<sup>i</sup> 1 John, i. 8.

<sup>k</sup> Micah, vi. 6, 7.

<sup>l</sup> Heb. x. 4—8. Ps. xl. 6. &c. l. 8. &c. Isa. i. 11. Jer. vi. 20. Amos, v. 21, 22.

When Christ says, "My Father is greater than I,"<sup>m</sup> he makes an express allusion to his human nature and condition, in which he is inferior to the Father; but if he was a mere man, or any created being, it would have been an act of the greatest impudence to have asserted, that the Supreme God was greater than he.

This passage must be contrasted with another: "I and my Father are one."<sup>n</sup> Christ did not mean to say that, he and the Father were one person, or, that he was the Father, or the Father was the Son; but that the Father and the Son, being of the same nature or essence, are one, in spirituality, notwithstanding his own divinity was veiled in human flesh. A man and his son possess the same nature, and in this respect are one, although in personality they are two. If Christ had been a man, or any created being, it would have been blasphemy in him to have placed himself before the Supreme God: *I and my Father are one.* But in Christ "dwelt *all the fulness of the Godhead bodily.*"<sup>o</sup> As the *Son of God*, possessing the same nature and essence with the Father, he possessed all the attributes of Deity, and could exercise them when he pleased for his own, or his Father's glory, and not like Moses and the Prophets, to whom a special and limited power was committed, on particular occasions. Christ, when about to work a miracle, sometimes had recourse to prayer, but he expressly declared, that he did it only "because of the people;"<sup>p</sup> that they might be convinced it was the power of God, and not the work of Beelzebub.<sup>q</sup> To prove that he had this power *in himself*, he says; "as the Father raiseth up the dead, and quickeneth them; even so the Son, quickeneth WHOM HE WILL."<sup>r</sup> This is an evident declaration of his divinity; "as the Father raiseth up the dead," by his own sovereign power, *even so* does the Son. But "the Son can do nothing of himself, but what he seeth the Father do."<sup>s</sup> And why? Because "Christ and the Father are one;"<sup>t</sup> because "Christ is in the Father, and the Father in Christ;"<sup>u</sup> their nature and essence be-

<sup>m</sup> John, xiv. 28.

<sup>n</sup> John, x. 30.

<sup>o</sup> Col. ii. 9.

<sup>p</sup> John, xi. 42.

<sup>q</sup> Matt. xii. 24.

<sup>r</sup> John, v. 21.

<sup>s</sup> John, v. 19.

<sup>t</sup> John, x. 30.

<sup>u</sup> John, xiv. 11.

ing the same, they are united in the Godhead ; and, therefore, "What things soever the Father doeth, that also doeth the Son likewise." <sup>v</sup> But could a mere *man* say this? Dare any *created* being, without blasphemy, say, that, whatsoever is done by the Supreme God, that he does likewise? Christ, then, is neither a mere man, nor a created being; and, being uncreated, is God; for none can possibly do, whatsoever the Supreme God can do, but God himself alone.

Again. "I and my Father are one;" and "I am in the Father, and the Father in me." <sup>w</sup> If Christ were not in nature and essence the same as the Father, how could he be *omnipresent*? for God alone is omnipresent. "Can any hide himself in secret places that I shall not see him?" saith JEHOVAH. Do not I fill heaven and earth, saith JEHOVAH? <sup>x</sup> "The eyes of Jehovah are in every place, beholding the evil and the good." <sup>y</sup> And yet Christ says, "Where two or three are gathered together in my name, there am I in the midst of them." <sup>z</sup> Could any being less than God say this? Thousands and tens of thousands of congregations and assemblies of pious Christians, over the surface of the habitable globe, worship at the same time, the same God, and Jesus Christ is in the midst of each, in every place, and at the same moment. Surely, Christ is God, for omnipresence is an attribute of JEHOVAH alone.

Again. Our Redeemer says; "No man hath ascended up to heaven, but he that came down from heaven, even the Son of Man *which is in heaven*." <sup>a</sup> Here, again, Christ declares his deity by his omnipresence. He was on earth speaking to Nicodemus, and declared that he was at the same moment, in *heaven*; His divine nature filling all space. As ubiquity belongs alone to JEHOVAH, Christ is JEHOVAH.

"There is one God, and one Mediator between God and Men, the man Christ Jesus." <sup>b</sup> This is the faith and doctrine of the Christian Church. "There is one God;"

<sup>v</sup> John, v. 19.

<sup>w</sup> John, x. 30. xiv. 11.

<sup>x</sup> Jer. xxiii. 24.

<sup>y</sup> Prov. xv. 3.

<sup>z</sup> Matt. xviii. 20.

<sup>a</sup> John, iii. 13.

<sup>b</sup> 1 Tim. ii. 5.

every Trinitarian has this faith. "There is one Mediator, the man Christ Jesus;" every Trinitarian firmly believes this. Christ, in his human nature, was truly man, and in his human nature, he became the "Mediator between God and Men." We believe that for this purpose he assumed our nature; "the *Word* being made flesh."<sup>c</sup> We believe that "God sent *his own Son* in the likeness of sinful flesh;"<sup>d</sup> that the human race might "have an Advocate with the Father, Jesus Christ the righteous," and to be "the propitiation for our sins;"<sup>e</sup> "wherefore he is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them."<sup>f</sup>

But while we believe that Christ, in his human nature, was truly man; that he "took our infirmities, and bare our sicknesses,"<sup>g</sup> and "was in all points tempted like as we are, yet without sin;"<sup>h</sup> we, at the same time, believe in his essential divinity. "The Eternal God is our refuge."<sup>i</sup> "From everlasting to everlasting thou art God."<sup>k</sup> Eternity, therefore, belongs to God. "Out of thee [Bethlehem] shall *he come forth* unto me that is to be ruler in Israel, whose goings forth have been from of old, *from everlasting*."<sup>l</sup> This is an acknowledged prophecy of Christ. The Scribes and Pharisees understood it of the Messiah;<sup>m</sup> and Christ, agreeably to the prophecy, was born at Bethlehem;<sup>n</sup> although he was "from everlasting." This is likewise asserted by St. Paul; "Jesus Christ the same yesterday, to-day and for ever."<sup>o</sup> And it is finally confirmed by Christ himself; "I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, and which is to come, the Almighty." "I am Alpha and Omega, the first and the last."—"I am the first and the last; I am he that liveth, and was dead; and behold I am alive for evermore."<sup>p</sup> But the title of

<sup>c</sup> John, i. 14.

<sup>d</sup> Rom. viii. 3.

<sup>e</sup> 1 John, ii. 1, 2.

<sup>f</sup> Heb. vii. 25.

<sup>g</sup> Matt. viii. 17.

<sup>h</sup> Heb. iv. 15.

<sup>i</sup> Deut. xxxiii. 27.

<sup>k</sup> Ps. xc. 2.

<sup>l</sup> Mic. v. 2.

<sup>m</sup> Matt. ii. 5, 6.

<sup>n</sup> Luke, ii. 4—8.

<sup>o</sup> Heb. xiii. 8.

<sup>p</sup> Rev. i. 8. 11, 17, 18. Dr. Doddridge, in his Family Expositor, has this note upon ver. 11. "I am Alpha and Omega." I cannot forbear recording it, that *this text* has done more than any other in the Bible, toward preventing me from giving into *that scheme*, which would make our Lord Jesus Christ no more than a *deified creature*."

"the first and the last," is claimed, exclusively, by God. "Thus saith Jehovah the King of Israel, and his redeemer Jehovah of Hosts; *I am the first, and I am the last; and beside me there is no God.*"<sup>q</sup> Then as Christ is "from everlasting"—"the same yesterday, to-day and for ever"—as he is "the first and the last"—and as there is no God besides JEHOVAH, who is the first and the last, Jesus Christ is the Eternal God.

"Why callest thou me good? There is none good but one, that is God." Matt. xix. 17. The man to whom this was spoken, believed Christ to be a mere man like himself. Why do you then, says the Saviour, call me good, if you believe that I am *no more* than man; God alone is good? An opportunity was here given to the young man to declare his faith in Christ, as was in like manner given to the blind man, Matt. ix. 28, and to the Pharisees, Matt. xxii. 43. That this was our Lord's meaning, may be inferred from John, x. 11, where he calls himself "the good Shepherd," an expression, certainly, equivalent to "good Master," in Matt. xix. 16.

"But to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom it is prepared of my Father." Matt. xx. 23. Christ derived his human nature from the Father. He was sent into the world for certain purposes, and what he was commissioned to perform in his human nature, that he did, and nothing else. He expressly states this himself. "The works which the Father hath given me to finish, the same works that I do bear witness of me, that the Father hath sent me."<sup>r</sup> And again: "I have finished the work which thou gavest me to do."<sup>s</sup> Christ was sent to reconcile us to God by the blood of atonement,<sup>t</sup> and not to dispose of seats in heaven. But he subsequently declared that he possessed this power in himself; "to him that overcometh will *I GRANT* to sit with me in MY throne."<sup>u</sup> The former passage, therefore, has reference solely to his human nature.

<sup>q</sup> Isa. xliv. 6.

<sup>t</sup> Rom. v. 9, 10, 11.

<sup>r</sup> John, v. 36.

<sup>u</sup> Rev. iii. 21.

<sup>s</sup> Ibid. xvii. 4.

"I do nothing of myself; but as my Father hath taught me, I speak these things." John, viii. 28. This is to be explained in the same manner as the foregoing passages, as it relates, solely, to the human nature of Christ. But we must compare this with some other passages. "Whatsoever ye ask in *my name*, that *will I do*, that the Father may be glorified in the Son." And Christ again repeats it: "If ye shall ask *any thing in my name* I **WILL DO IT.**" John, xiv. 13, 14. Either the Saviour did, or did not, possess the power of giving a thing in his own right. If he did, his power was not delegated; if he did not, he could not be certain that he had any thing to give. In the last passages quoted, Christ declares that he does possess this power; and we dare not doubt his word. His authority, therefore, was not delegated, and must have appertained to a higher nature than any creature can claim. Christ, therefore, is God.

"But of that day and hour knoweth no man, no not the angels which are in heaven, neither the Son, but the Father." <sup>v</sup> If we always keep in mind the two natures in Christ; that he was man, as well as God; we shall readily perceive that this text applies to his human nature. As man, his knowledge was progressive; <sup>w</sup> but as God, he was omniscient. He was sent to redeem the world, and not to reveal the secret things which Jehovah hath reserved to himself. <sup>x</sup> The day of judgement is to come unexpectedly like a thief in the night, that man may be in a constant state of preparation, for the awful moment. The day of Judgement may be said so to come, to every individual of the human race; for as we lie down in the grave, so shall we rise to judgement, with all our sins and imperfections upon our heads. <sup>y</sup> That this text has merely a reference to the human nature of Christ, we may be convinced by examining the passages which declare him to be *omniscient*, and, therefore, God.

"Thou, even thou only, knowest the hearts of all the children of men." <sup>z</sup> Again. "I Jehovah search the hearts and try the reins, even to give every man according

<sup>v</sup> Mark, xiii. 32.

<sup>y</sup> Eccl. ix. 10.

<sup>w</sup> Luke, ii. 52.

<sup>z</sup> 1 Kings, viii. 39.

<sup>x</sup> Acts, i. 7.

to his ways, and according to the fruit of his doing.”<sup>a</sup> This attribute belongs alone to Jehovah; but Christ ascribes it to himself. “ Write these things saith the Son of God—All the Churches shall know that I am he which searcheth the reins and hearts ; and I will give unto every one of you according to your works.”<sup>b</sup> Therefore Christ is Jehovah who searcheth the reins and the hearts.<sup>c</sup>

Jehovah declares that, he searcheth the heart and the reins, “ even to give every man according to his ways, and according to the fruit of his doing.” But it is Christ who is to give every man according to his ways. “ For we must all appear before the judgement seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad.”<sup>d</sup> Christ, therefore, is JEHOVAH.

But the Unitarians will urge against this conclusion, the evidence of St. Luke, that God “ hath appointed a day, in the which he will judge the world in righteousness by that *man* whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.”<sup>e</sup> We believe with the Scriptures, that God will judge the world, “ by that *man* whom he hath ordained.” Christ, in his human nature, became our Mediator, and in the same nature will be our Judge. And for ever be adored that Grace, which committed the Judgement of the great day, to the Redeemer of our souls; for as he was “ God manifested in the flesh,”<sup>f</sup> and “ was in all points tempted like as we are,” he can be “ touched with the feeling of our infirmities.”<sup>g</sup> But can a mere man; can any created being, judge the world in righteousness? Can any created being make manifest the counsels of the heart?<sup>h</sup> But St. Paul expressly declares that Christ is *not a man*. “ Paul, an Apostle, not of men, neither by man, but by Jesus Christ.”<sup>i</sup> As omniscience alone can judge the hearts of men, Christ must be Omniscient, and therefore God. We likewise believe with the Scriptures, that, as the Medi-

<sup>a</sup> Jer. xvii. 10.

<sup>b</sup> Rev ii. 18. 23.

<sup>c</sup> See likewise Ps. vii. 9. xxvi. 2. Jer. xi. 20. xx. 12. John, i. 48.—50. ii. 24, 25. vi. 64. xvi. 30. xxi. 17. Acts, i. 24, 25.

<sup>d</sup> 2 Cor. v. 10.

<sup>e</sup> Acts, xvii. 31.

<sup>f</sup> 1 Tim. iii. 16.

<sup>g</sup> Heb. iv. 15.

<sup>h</sup> 1 Cor. iv. 6.

<sup>i</sup> Gal. i. 1.

ator between God and Man, Christ “will come in like manner as he was seen to go into heaven;”<sup>k</sup> and in his human form, descend “with a shout, with the voice of the Archangel, and with the trump of God.”<sup>l</sup> But if Christ comes in the body in which he purchased our redemption, he will likewise come as the Almighty God. “I am Alpha and Omega, the beginning and the ending, saith the Lord, which is, and which was, *and which is to come, the Almighty.*”<sup>m</sup> But it is Christ who is to come; therefore Christ is the Almighty.<sup>n</sup>

When Christ spoke of God, he emphatically called him “*my Father;*”<sup>o</sup> but when he spoke of him to his disciples or the Jews, he always called him “*your Father,*” or, “*the Father.*”<sup>p</sup> He never in conversation called him “*our Father,*”<sup>q</sup> as being the common Father of all mankind; but when he gave a form of prayer for the *use of his disciples*, he called him “*our Father,*” in that sense of the words. This is strong evidence of a design to show there was a distinction. God was *his Father*, in one sense, and the *people's Father* in another. He was the Son of God in a peculiar sense, being his “*own Son*” his “*only-begotten Son,*”<sup>r</sup> and possessing the same nature and essence with the Father, *they*, the Sons of God by adoption into his kingdom.<sup>s</sup> “No man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and he to whomsoever the Son will reveal him.”<sup>t</sup> “The Servant abideth not in the house for ever; but the Son abideth ever. If the Son therefore shall make you free, ye shall be free indeed.”<sup>u</sup> “Father, the hour is come; glorify thy Son, that thy Son may glorify thee.”<sup>v</sup> These texts evidently prove a peculiar sonship in Christ.

The Jews perfectly understood the peculiar, and proper meaning, of the title *Son of God*. This is evident from

<sup>k</sup> Acts, i. 11.

<sup>l</sup> 1 Thess. iv. 16.

<sup>m</sup> Rev. i. 8.

<sup>n</sup> 1 Cor. i. 7, 8. 2 Cor. v. 10. 1 Thess. iv. 16.

<sup>o</sup> John, ii. 16. viii. 38. 49. 54. xvii. 1. 5. 11. 21.

<sup>p</sup> The Gospels, *passim.*

<sup>q</sup> Matt. vi. 9.

<sup>r</sup> Rom. viii. 3. John, i. 18. iii. 16. 18.

<sup>s</sup> Gal. iv. 5. Eph. i. 5. Rom. viii. 15. John, i. 12. They are called Sons of God by “*adoption*,” to distinguish them from Christ, the Son of God by *Nature*.

<sup>t</sup> Matt. xi. 27.

<sup>u</sup> John, viii. 35, 36.

<sup>v</sup> Ibid. xvii. 1.

Agur's inquiry: "Who hath ascended up into heaven, or descended?"<sup>w</sup> Who hath gathered the wind in his fists? Who hath bound the waters in a garment? Who hath established all the ends of the earth? What is his name, and what is his Son's name, if thou canst tell?"<sup>x</sup> And when Nathaniel discovered that Christ was omniscient, he exclaimed, "Rabbi, thou art the *Son of God*; thou art the king of Israel."<sup>y</sup> The confession of Peter is to the same purpose; "Thou art *the Christ*, the *Son of the living God*."<sup>z</sup> And when the High Priest attempted to make Christ criminate himself, he said, "I adjure thee by the living God, to tell us whether thou be the *Christ*, the *Son of God*."<sup>a</sup> So well did they understand this title as having a peculiar relation to God, that they insisted upon Pilate's condemning Christ for having assumed it. "We have a law, and by our law he ought to die, because he made himself the *Son of God*."<sup>b</sup> They believed him to be a mere man; and, therefore, guilty of blasphemy.

The Jews distinctly understood Christ to have assumed such a relation to the Father, as no created being could claim. While he was hanging upon the cross, they exclaimed, "he trusted in God; let him deliver him now, if he will have him; for he said, I am the *Son of God*."<sup>c</sup> They, certainly, did not mean to say, that he was the Son of God by creation,<sup>d</sup> or by grace and adoption;<sup>e</sup> but they meant it in the sense of St. Paul, when he says, "God sent his own Son, in the *likeness* of sinful flesh;"<sup>f</sup> and in the sense of St. John, when he says, "the Lord Jesus Christ, *the Son of the Father*."<sup>g</sup>

It is worthy of remark, that Christ, while on earth, was called the Son of Man, to show his human character, and that he could be "touched with the feeling of our infirmities;"<sup>h</sup> but after his ascension, he was called so but in two instances. Stephen, in his dying moments, so called him, but, at the same time, prayed to him as God. This holy protomartyr, "being full of the Holy Ghost," could not be

<sup>w</sup> Compare this with John, iii. 13. Acts, i. 11. Eph. iv. 8, 9, 10.

<sup>x</sup> Prov. xxx. 4. <sup>y</sup> John, i. 49. <sup>z</sup> Matt. xvi. 16. John, vi. 69.

<sup>a</sup> Matt. xxvi. 63. <sup>b</sup> John, xix. 7. <sup>c</sup> Matt. xxvii. 43.

<sup>d</sup> Job. xxxviii. 7. Luke, iii. 38. <sup>e</sup> 1 John, iii. 1.

<sup>f</sup> Rom. viii. 3. <sup>g</sup> 2 John, 3. <sup>h</sup> Heb. iv. 15.

mistaken in the object of his worship; yet he died, praying, "Lord Jesus receive my Spirit—Lord, lay not this sin to their charge;"<sup>i</sup> the very words addressed to the Father, by Christ himself, in his last moments on the cross.<sup>k</sup> Christ is again called the Son of Man, when directing the Evangelist to write on subjects connected with his Mediatorial kingdom,<sup>l</sup> which he had purchased with his blood, in his human character.

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<sup>i</sup> Acts, vii. 55, 56. 59, 60.

<sup>k</sup> Luke, xxiii. 34. 46.

<sup>l</sup> Rev. i. 18..

## CHAPTER VI.

*Of Christ's Appearance on Earth, before his Incarnation.*



JEHOVAH is said visibly to have appeared on earth. Gen. xviii. passim. Exod. xxiv. 10. Isa. vi. 1. But Scripture, as well as reason, assures us, the Father was not, and could not be seen. John, i. 18. v. 37. 1 Tim. vi. 16. Heb. xi. 27. Col. i. 15. The person spoken of as Jehovah, when visibly appearing to men, is sometimes expressly called *the Angel of the Lord*, Gen. xviii. 1, 2. xxii. 15, 16. xxxi. 11. 13. Exod. iii. 2. 4. xiii. 21, compared with xiv. 19. 24. Ex. xxiv. 9—11—Gen. xlvi. 15, 16. Numb. xx. 16, compared with Ex. xx. 2. Judges, vi. 12. 14. Isa. lxiii. 9. Zech. iii. 1, 2. xii. 8. He is also called the *Captain of the Lord's host*, Josh. v. 14, 15, compared with vi. 2, and the *Angel in whom the name of God was*, Exod. xxiii. 21.

Various things said to be spoken by, or addressed to, JEHOVAH, in the Old Testament, are said in the New to be spoken of, done by, or addressed to Christ, when such passages are referred to in the New, 1 Cor. x. 9. Heb. xi. 26. i. 8—13, compared with Psal. cii. 25, &c. John, xii. 41. compared with Isa. vi. 9, 10. <sup>a</sup>

The Fathers of the Church were decided in the belief, that Christ had appeared on earth, before his incarnation.

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<sup>a</sup> Doddridge's Lectures, II. pp. 158, 159.

See Justin Martyr,<sup>b</sup> Ireneus,<sup>c</sup> Tertullian,<sup>d</sup> Clemens Alexandrinus,<sup>e</sup> Origen,<sup>f</sup> Theophilus of Antioch,<sup>g</sup> Cyprian,<sup>h</sup> Hilary,<sup>i</sup> St. Basil,<sup>k</sup> St. Athanasius,<sup>l</sup> St. Cyril of Jerusalem,<sup>m</sup> and Theodoret.<sup>n</sup>

The appearance of Christ, before his incarnation, sufficiently establishes his pre-existence; but the following passages may be consulted for this purpose: John, i. 1—4. 14. iii. 13. 31. vi. 38. 50. 62. viii. 23. 38. 42. 58. xiii. 3. xv. 15. xvi. 25—30. xvii. 1. 5. 8. 24. Phil. ii. 6, 7, 8. 1 Cor. xv. 15, 16. 47. Heb. i. 2, 3. ii. 9. 16. 14. 1 Pet. iii. 19, 20. Rev. i. 8. 11. 13. 17, 18.—Compare Isa. vi. passim. with John, xiii. 41. Isa. lxiii. 9. Ex. xx. 21—John, i. 3. Col. i. 15, 16, 17. Heb. i. 2. 8. Eph. iii. 9.

If Christ appeared on earth before his Incarnation, his pre-existence is established, and he is not a mere man.<sup>o</sup>

<sup>b</sup> Apol. 1. p. 95.      <sup>c</sup> Lib. 4. cap. 23.      <sup>d</sup> Adv. Prax. cap. 16.

<sup>e</sup> Strom. 7.      <sup>f</sup> In Joan.      <sup>g</sup> Ad. Autal. lib. 2. p. 100.

<sup>h</sup> Test. Adv. Jud. lib. 2. sec. 5, 6.      <sup>i</sup> De Trinit. lib. 4.

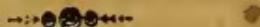
<sup>k</sup> Cont. Eunom. lib. 2.      <sup>l</sup> Dial. 3. de Trin.      <sup>m</sup> Cat. 14.

<sup>n</sup> In Exod. 3. 2. &c. Apud Simpson's Deity of Jesus, pp. 134—138.

<sup>o</sup> "When God appeared to Moses in the bush, he commanded him to "put his shoes from off his feet, because the place whereon he stood was holy ground," Exod. iii. 5. In those days this was an usual token of reverence during divine worship, when men considered themselves as in the more immediate presence of God. It was fit therefore Moses should express the same kind of religious veneration in a place, which God, by manifesting himself in so extraordinary a manner, was pleased to render, *pro tempore*, a temple, or holy place. For the same reason Joshua is commanded to pay the like homage before the "captain of the host of the Lord," Josh. v. 13. who was undoubtedly "the angel of God's presence, *in whom his name is*," even the divine *Logos*: for it is said, Joshua "fell on his face to the earth, and worshipped him," ver. 14. This we cannot suppose he would have done, if he had esteemed him only a *created angel*, or that if he had done it, his worship would not have met with such a rebuke as the angel gave to St. John, "See thou do it not; for I am thy fellow-servant—worship God," Rev. xxii. 9." Jennings' Jewish Antiquities, p. 122

## CHAPTER VII.

*Divine Names, Titles, &c. applied to Christ, in the Scriptures.*



**JEHOVAH.** This is appropriated to God, Ps. lxxxiii.  
18. Isa. xlv. 5. xlvi. 8; but is given to Christ, Jer. xxiii.  
6. Isa. xlv. 23—25. \*compared with Rom. xiv. 10—13.  
Isa. xl. 3, compared with Luke, i. 76. and Isa. vi. 1. 9, 10.  
with John, xii. 40, 41. Zech. xi. 12, 13.

**GOD.** Matt. i. 23. John, i. 1, 2. xx. 28. 1 Tim. iii.  
16. 2 Pet. i. 1.

**THE TRUE GOD.** 1 John, v. 20, 21. compare 1 John,  
i. 2. and John, xvii. 3.

**THE GREAT AND MIGHTY GOD.** Tit. ii. 13. Isa. ix. 6,  
compare Deut. x. 17. Jer. xxxii. 18.

**THE ONLY WISE GOD.** Jude, 24, 25. compare Eph. v.  
26, 27. Rom. xvi. 27.

**THE ONLY GOD.** Isa. xlv. 15. 17. 21, 22, 23. compared  
with Rom. xiv. 11.

**GOD BLESSED FOR EVER.** Rom. ix. 5, compare 2 Cor.  
xi. 31, and Rom. i. 25.

**THE GOD OF ABRAHAM, ISAAC, AND JACOB.** Exod. iii.  
6. compare Acts, vii. 30—33. Hos. xii. 3—6; and Exod.  
iii. 14, 15. with John, viii. 58.

**LORD OF HOSTS.** Isa. viii. 13, 14. compared with 1  
Pet. ii. 6—9. Ps. cxviii. 22. Matt. xxi. 42. and 2 Sam.  
vi. 2. Isa. liv. 5, compared with 2 Cor. xi. 2.

KING OF KINGS AND LORD OF LORDS. Rev. xvii. 14. xix. 13—17. compared with Deut. x. 17. 1 Tim. vi. 14, 15.

THE FIRST AND THE LAST. Rev. i. 17, 18. ii. 8. compare Isa. xli. 4. and xliv. 6.

OMNISCIENCE. Col. ii. 3. Rev. ii. 23. John, xxi. 17. ii. 24, 25. Matt. xii. 25. Mark, ii. 7, 8. compared with 1 Kings, viii. 39. and Jer. xvii. 9, 10.

OMNIPRESENCE. Matt. xviii. 20. xxviii. ult. Col. i. 17. Heb. i. 3. compare Jer. xxiii. 24.

ALMIGHTY POWER. Phil. iii. 21. Rev. i. 8.—The following show that this refers to Christ: Rev. i. 11. 17, 18. ii. 8. xxii. 12, 13. 20.

ETERNITY. Rev. i. 11. 17. Heb. vii. 3. Heb. xiii. 8. Prov. viii. 22, 23. compare Ps. xc. 2.

IMMUTABILITY. Heb. i. 12. xiii. 8. compare Mal. iii. 6. James, i. 17. Christ says, John, xvi. 15, “*All* things that the Father hath are mine;” it is therefore reasonable to conclude that the Son possesses all the Attributes of the Father.<sup>a</sup>

<sup>a</sup> Doddridge’s Lectures, II. pp. 164—168. See Horæ Solitariæ, both volumes, *passim*.

## CHAPTER VIII.

*Worship given to Christ.*



RELIGIOUS Worship is confessedly due to the Supreme God alone. "Thou shalt fear Jehovah thy God, and serve him."<sup>a</sup> "Thou shalt worship the Lord thy God, and him only shalt thou serve."<sup>b</sup> This is the language of both Testaments; and this is the language and faith of every Trinitarian. Jehovah, alone, is the object of our adoration and love. None beside him can be worshipped without idolatry. But, by the Scriptures, Jesus Christ is to receive the *same honor as is given to the Father*. John, v. 23. The Son and the Holy Ghost, being of the same nature and essence with the Father, are, with the Father, worshipped and glorified as one God.

From these premises, the following syllogism can be formed :

Major : Religious worship is due to Jehovah alone :

Minor : But by the Scriptures, religious worship is to be given to Christ :

Conclusion : Therefore, Christ is Jehovah.

The following texts will establish the minor proposition :

"Let all the Angels of God worship him." [Christ.]  
Heb. i. 6.

<sup>a</sup> Deut. vi. 13.

<sup>b</sup> Matt. iv. 10.

“ And I beheld, and, lo, in the midst of the the throne and of the four beasts, and in the midst of the elders, stood a Lamb as it had been slain.<sup>c</sup>—And he came and took the book out of the right hand of him that sat upon the throne. And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, *which are the prayers of saints.* And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain,<sup>d</sup> and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever.” Rev. v. 6 to end.

Thus all in heaven, and on the earth, “ honour the Son, even as they honour the Father.” John, v. 23.

“ At the name of Jesus *every knee shall bow,* of things in heaven, and things in earth, and things under the earth.” Phil. ii. 10. All the hosts of heaven and earth, and even the inhabitants of the infernal world, shall “ honor the Son, even as they honour the Father.”

When Stephen, the protomartyr, was stoned by the Jews, he “ called upon God, saying, *Lord Jesus receive my Spirit—Lord,* lay not this sin to their charge.” Acts, vii. 59, 60.

“ Unto the Church of God which is at Corinth, to them that are sanctified in Christ Jesus, called to be

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<sup>c</sup> John, i. 29. Rev. i. 17, 18. vii. 14. xiii. 8.

<sup>d</sup> Ibid. i. 18.

saints, with all that in every place call upon the name of Jesus Christ our Lord, both their's and our's." 1 Cor. i. 2.

"And here he hath authority from the Chief Priests to bind *all that call on thy name.*" Acts, ix. 14.

"And when they were come into the house, they saw the young child, with Mary his mother, *and fell down, and worshipped him.*" Matt. ii. 2. 8. 11.

"And, behold, there came a Leper and *worshipped him,* saying, Lord, if thou wilt thou canst make me clean." Matt. viii. 2. See ix. 18.

"Then they that were in the ship came and *worshipped him,* saying, of a truth thou art the Son of God." Matt. xiv. 33.

"Jesus met them, saying, All hail. And they came and held him by the feet, and *worshipped him.*" Matt. xxviii. 9. "And when they saw him, they worshipped him." Ibid. 17.

For the worship of Christ, and the Invocation of his name, consult the following texts: Matt. vii. 21. xviii. 20. John, v. 22, 23. xiv. 14. Acts, i. 24, 25. xxii. 16—22. Rom. i. 7. x. 13. xvi. 20. 24. 2 Cor. xii. 7, 8, 9. xiii. 14. 1 Tim. i. 12. 2 Tim. iv. 18. 2 Pet. iii. 18. 2 John, 3.

If Jesus Christ knew that he was not entitled to religious worship, and yet received it, he not only was guilty of sin himself, but the cause of it in others. If Christ were a creature, he knew that he was not entitled to worship, and it is to be presumed that nothing would have induced him to receive it. When St. John was going to worship the Angel, he forbid him, saying, "see thou do it not: I am thy fellow-servant—Worship God." Rev. xix. 10. And when the people of Lystra were going to offer sacrifice to St. Paul and St. Barnabas, they forbid it, "saying, Sirs, why do ye these things? We also are men of like passions with you." Acts, xiv. 15. Were the Angel, and the people of Lystra, more righteous than Christ? It would be blasphemy to suppose so. As Christ, therefore, received divine worship, he was not a created being, but God.

## CHAPTER IX.

*Christ is God.*



THE following texts appear, imperatively, to demand our belief in the deity of Jesus Christ :

“ For unto us a Child is born, unto us a Son is given, and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the MIGHTY GOD, the EVERLASTING FATHER.” Isa. ix. 6. <sup>a</sup>

“ Behold, a Virgin shall conceive, and bear a Son, and shall call his name IMMANUEL;” *i. e. God with us.* Isa. vii. 14. <sup>b</sup>

“ This is the name whereby he shall be called, JEHOVAH OUR RIGHTEOUSNESS.” Jer. xxiii. 6. <sup>c</sup>

“ Thy throne, O God, is for ever and ever.” Ps. xlv. 6. These words are applied to Christ by St. Paul. Heb. i. 8. <sup>d</sup>

“ Thus shalt thou say unto the children of Israel, I AM hath sent me unto you.” Exod. iii. 14. Jesus Christ assumes this title to himself. “ Before Abraham was, I AM.” John, viii. 58. Possessing the incommunicable name of God, Christ is God. <sup>e</sup>

<sup>a</sup> Compare this with the following texts: Matt. i. 23. Luke, ii. 11. John, iii. 16. Matt. xxviii. 18. Titus, ii. 13.

<sup>b</sup> See Matt. i. 23.

<sup>c</sup> See an able and satisfactory criticism on the original text, in Hales on the Prophecies, pp. 200—206.

<sup>d</sup> Ibid. pp. 59, 60.

<sup>e</sup> Compare these with John, xiii. 19. Col. i. 17. Rev. i. 8. Consult Hales on the Pro. p. 216, &c.

"The WORD was GOD." John, i. 1.<sup>f</sup>

"Of whom as concerning the flesh, Christ came, who is over all, GOD BLESSED FOR EVER. Amen." Rom. ix. 5.

"GOD was in Christ, reconciling the world to himself." 2 Cor. v. 19. <sup>g</sup>

"Jesus saith unto him—he that hath seen me hath seen the Father." John, xiv. 9. Can any created being say this?

"Looking for that blessed hope, and the glorious appearing of the GREAT GOD AND OUR SAVIOUR JESUS CHRIST." Titus, ii. 13. <sup>h</sup>

"Through the righteousness of our GOD AND SAVIOUR JESUS CHRIST." 2 Pet. i. 1.<sup>i</sup>

<sup>f</sup> See Philo's description of the Logos, pp. 35, 36.

<sup>g</sup> "It is allowed on all hands, that the *world* was *reconciled* by Christ Jesus to the *one, only, great, and supreme God*. But, this very *same God* (for the word is but *once* used in the whole sentence) was *in Christ*; manifest *in the flesh*, and *reconciling the world to himself*. And were there no other passage of Scripture to be found, this alone is sufficient to overthrow the whole doctrine of Arianism; which, as far as the Scripture is concerned, depends upon this one assertion—that "the word *God* in Scripture, NEVER signifies a complex notion of *more persons than one*; but *ALWAYS* means *one person only*, viz. either the person of the *Father* singly, or the person of the *Son* singly." (Clarke's S. D. P. II. S. 33.) Which is absolutely false: for here it signifies *both*. The text considers *God* as agent and patient at the same time, and upon the same occasion: as the reconciler of the *world*, in the *person* of the *Son*; and the object to whom the *reconciliation was made*, in the *person* of the *Father*; yet there is but one word (*God*) to express them *both*. So that the word *God*, though of the *singular number*, is of a *plural comprehension*." Jones on the Trinity, ch. i. S. 14. p. 10.

<sup>h</sup> See Jones on the Trinity, ch. i. S. 13. p. 9.

<sup>i</sup> The Greek is—*tou Theou emon kai Soteris Iesou Krislou*—the very same, as to the order and grammar of the words, with the last verse of this Epistle—*tou Kuriou emon, kai Soteris Iesou Kristou*—which is thus rendered in our English version—*of our Lord and Saviour Jesus Christ*. And so, without doubt, it should be in the other passage: there being no possible reason why, *tou Theou emon*, should not signify, *our God*, as well as *tou Kuriou emon*, *our Lord*. The translators of the Bible, have given the literal sense of the Greek in the margin. Jones on the Trinity, ch. i. S. 13. p. 8. See Middleton on the Greek Article, pp. 568, 569. Sharp's Remarks on Def. Art. pp. 20, 21, 22. Am. ed. The versions of Wickliff, Coverdale, Matthews, and Cranmer, the Bishops', the Geneva, the Rheinish, Bibles, and others of a later date; and Tindal, the author of the first printed English version of the New Testament, have given the correct translation. See Middleton on Greek Article, p. 625.

"And his name is called *The Word of God.*<sup>k</sup> And he hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS." Rev. xix. 13. 16.<sup>l</sup>

"These shall make war with the Lamb,<sup>m</sup> and the Lamb shall overcome them: for he is LORD OF LORDS, AND KING OF KINGS." Rev. xvii. 14.<sup>n</sup>

"The Son of God was manifested, that he might destroy the works of the devil." 1 John, iii. 8. Compare this with 1 Tim. iii. 16. "Without controversy great is the mystery of godliness: God was manifest in the flesh." Christ, therefore, who became manifest in the flesh, is God.

"And Thomas answered and said unto him, *My Lord and my God.* Jesus saith unto him, Thomas because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed." John, xx. 29, 30. This was no mere exclamation;<sup>o</sup> but a confession of faith which no sophistry can distort.

"He [Christ] is before all things, and by him ALL THINGS consist." Col. i. 17. As there can be nothing in the universe but the *Creator* and the *Creature*, he who made the creature must himself be uncreated. Christ, therefore, is the uncreated God.<sup>p</sup>

"He [Christ] is able even to subdue ALL THINGS unto himself." Phil. iii. 21. This can be the work of God alone, for "none can stay his hand, or say unto him, what doest thou?" Dan. iv. 35. But if Christ were a creature, the Supreme God could stay his hand, and make him unable to subdue any thing. Christ, therefore, is not a creature; and if not created, is the essential God.

"All things that the Father hath are mine." John, xvi. 15. What! Does Jesus Christ possess every thing in common with the Supreme God! Jehovah is a Spirit: He is Eternal, Self-existent, Omnipotent, Omniscient, Omnipresent, Immutable, Independent. He is Infinitely Just, Holy, Wise, Merciful, Perfect, Good, Gracious, &c. And does Jesus Christ possess all these attributes of Jehovah?

<sup>k</sup> John, i. 1.

<sup>l</sup> Dan. ii. 47. 1 Tim. vi. 14, 15.

<sup>m</sup> John, i. 29.

<sup>n</sup> Deut. x. 17. 1 Tim. vi. 14, 15.

<sup>o</sup> See Middleton on the Greek Article, pp. 381, 382.

<sup>p</sup> See page 71.

Then Jesus Christ is God. And he must possess them, or he could neither *make*, nor *govern* the works of Creation and Providence. Col. i. 16, 17.

To forgive Sin, is a prerogative claimed by the Almighty himself. "I, even I am he, that blotteth out your transgressions for ever for mine own sake." Isa. xliii. 25. But Christ exercised this prerogative. Matt. ix. 2. Luke, vii. 47, 48, 49. Well, indeed, might the Scribes exclaim, "who can forgive sins but God only?" Mark, ii. 7.

## CHAPTER X.

*Of a Plurality of Persons in the Godhead.*



THE following texts are quoted for the serious meditation of the reader. A Plurality of Persons in the Godhead, appears to be revealed in each: Let the reader judge for himself.

"In the beginning God created the heavens and the earth. And the earth was without form and void, and darkness was upon the face of the deep. And the SPIRIT of God moved upon the face of the waters." Gen. i. 1, 2. Here are God, and the Holy Spirit.

"And God said, let us make man." Gen. i. 26. Here are a plurality of persons. The Almighty does not say, *Let there be man*, as he said before, *Let there be light*; *Let there be a firmament*; *Let there be lights*, &c. but "*Let us make man*."

"Then Jehovah rained upon Sodom and upon Gomorrah, brimstone and fire from Jehovah out of heaven; and he overthrew those cities." Gen. xix. 24, 25. Here are two Jehovah's expressly named. But as there can be but one God, a plurality of persons is implied, who partake of the same divine essence.

"As for me, this is my covenant with them, saith JEHOVAH, my SPIRIT that is upon thee, and my words which I have put in THY mouth, shall not depart out of thy mouth." Isa. lix. 21. Here are the Father, the Holy

Spirit, and a Third Person, the Son, to whom the Father is speaking.

"The SPIRIT of the LORD God is upon ME." Isa. lxi.  
1. It is Christ who is speaking, and who names, the Lord God and the Spirit. Here, then, are three persons.

"I am with you saith the LORD OF HOSTS; according to the word that I covenanted with you when ye came out of Egypt; so my SPIRIT remaineth among you; fear ye not. For thus saith the Lord of Hosts—I will shake all nations, and the DESIRE of *all nations* shall come;" &c. Hag. ii. 4—8. Here are three persons—the *Lord of Hosts*, the *Holy Spirit*, and the Redeemer, whom, it is acknowledged, was foretold under the name of the DESIRE of all nations.

There are many other passages in the Old Testament, which might be selected for the same purpose, but they would occupy more room than I can spare. There are likewise many passages, where the noun and the verb, the noun and the adjective, and the noun and the particle, are plural; and where the word which is translated God, is, in the original, plural. In Gen. iii. 5. the literal translation is "ye shall be as *Gods* knowing good and evil." See likewise Gen. xx. 13. xxxi. 7. xxxv. 7. Exod. xxxii. 1. Deut. iv. 7. v. 26. Josh. xxiv. 19. 2 Sam. vii. 23, and many others. And so, Maker, Creator, Master and Holy One, are likewise plural in the original. Job, xxxv. 10. Isa. liv. 5. Mal. i. 6. Prov. ix. 10. Eccl. xii. 1. In several passages, there is a repetition of the name of God, which is worthy of notice. See Num. vi. 24 to end. Jos. xxii. 22. Ps. cxxxvi. 1—4. Isa. vi. 1—4. Jer. x. 10. Dan. ix. 19.

The New Testament likewise furnishes us with many passages, in which a plurality of Persons in the godhead are named. Some are as follow :

"While he thought on these things, behold the Angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the *Holy Ghost*. And she shall bring forth a *son*, and thou shalt call his name *Jesus*." Matt. i. 20, 21. Here, unques-

tionably are three persons—*the Lord—the Holy Ghost—and the Son Jesus.*

“And Jesus, when he was baptised, went up straight-way out of the water, and lo, the heavens were opened unto him, and he saw the *Spirit of God* descending like a dove, and lighting upon him: and lo, a voice from heaven, saying, This is *my beloved Son*, in whom *I am well pleased.*” Matt. iii. 16, 17. Here are the Son—the Holy Spirit—and the Father.

“Go ye therefore and teach all nations, baptising them in the *name of the Father*, and of the *Son*, and of the *Holy Ghost.*” Matt. xxviii. 19. See page 86.

“The *Holy Ghost* shall come upon thee, and the power of the *Highest* shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the *Son of God.*” Luke, i. 35. Here are the Most High God, the Holy Ghost, and the Son of God.

“His father Zacharias was filled with the *Holy Ghost*, and prophesied, saying, Blessed be the *Lord God* of Israel, for he hath visited and redeemed his people, and hath raised up *an Horn* of salvation for us in the house of his servant David.” Luke, i. 67—71. Here are the Lord God of Israel, the Holy Ghost, and Christ, who is called, by the Psalmist, *the Horn of David.* Ps. cxxxii. 17.

“Upon whom thou shalt see the *Spirit* descending and remaining on him, the same is he which baptiseth with the *Holy Ghost.* And I saw, and bare record, that this is the *Son of God.*” John, i. 33, 34. Here John testifies that the *Father* is speaking, and that he saw the *Holy Ghost* descend upon the Son of God.

“When the *Comforter* is come, whom *I will send unto you from the Father*, even the *Spirit of truth*, which proceedeth from the *Father*, he shall testify of *me.*” John, xv. 26. Here are the Holy Ghost the Comforter, not a comfort, a quality or influence, but a person, a *Comforter*; and the *Father*, and Christ the Son.

“Repent and be baptised every one of you in the name of *Jesus Christ* for the remission of sins, and ye shall receive the gift of the *Holy Ghost.* For the promise is unto you, and to your children, and to all that are afar off, even as many as the *Lord our God* shall call.” Acts,

ii. 38, 39. Here are Jesus Christ, the Holy Ghost, and the Lord our God.

"To whom he expounded and testified the kingdom of God, persuading them concerning Jesus. And when they agreed not—they departed, after that Paul had spoken one word, Well spake the *Holy Ghost* by Esaias the Prophet." Acts, xxviii. 23. 25. Here are God, Jesus and the Holy Ghost.

"There are diversities of gifts, but the same *Spirit*. And there are differences of administrations, but the *same Lord*. And there are diversities of operations, but it is the *same God* which worketh all in all." 1 Cor. xii. 4, 5, 6. Here are the Spirit, the Lord, and God. By referring to verse 11, and comparing it with verse 4, the gifts of the Holy Ghost are separated from his personality, and the latter explicitly declared: "But all these worketh that one and the self-same *Spirit*, dividing to every man severally *as HE will*."

"The grace of our *Lord Jesus Christ*, and the love of God, and the communion of the *Holy Ghost* be with you all. Amen." 2 Cor. xiii. 14.

"How much more shall the blood of *Christ*, who through the *eternal Spirit*, offered himself without spot to *God*?" Heb. ix. 14. In this text we find mentioned our Lord Jesus Christ, the *eternal Spirit*, and the Father.

"Praying in the *Holy Ghost*, keep yourselves in the love of *God*, looking for the mercy of our *Lord Jesus Christ* unto eternal life." Jude, 20, 21. Here are the three persons in the Godhead.

These are but a very few of the number of passages which afford the same evidence.



"These are written, that ye might believe that Jesus is the Christ, the Son of God; and that believing ye might have life through his name." John, xx. 31.

Having now finished what I proposed to myself to do, I commend it, with all possible humility, to the Most High God, the Father Son and Holy Ghost, most fervently beseeching him, to sanctify it to his glory, and to the everlasting welfare of his people. Amen.





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